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NOTES OF THE WEEK.

THE Provincial meetings of the British and Foreign Unitarian Association and the Sunday School Association in Liverpool, last week, are fully reported in our present issue. The last time that the Unitarian Association held its Provincial meeting in Liverpool was, as we have noted in the report, in the autumn of 1890. It may be of interest to set down here some of the other meetings since that date :—1891, Bristol; 1893, Bournemouth; 1895, Cardiff; 1897, Leicester; 1898, Bolton; 1899, Bristol; 1900, Sheffield; 1901, Leeds; 1902, Newcastle; 1903, Manchester; 1906, Leeds and Bradford; and last week's was really the 1907 autumn meeting postponed until after the new year.

IF there are other of our friends who wish to take part in the discussion on "Our Great Problem," we would ask them to write now without delay, as we do not intend that the discussion shall be continued beyond the end of March, and before it closes we shall ask the President of the National Conference for any reply or further appeal that he may wish to make. Letters in this discussion from the Revs. J. Page Hopps, F. K. Freeston, J. H. Weatherall, and A. O. Ashworth, we are obliged, to our great regret, to hold over until next week.

A BRIEF reference to M. Paul Sabatier's first lecture at the Passmore Edwards Settlement on Tuesday afternoon, will be found in another column. The subject of next Tuesday's lecture is set down as "Modernism and the Great Religious Question"; and we may further note here that on Wednesday evening M. Sabatier is to lecture in the Kensington Town Hall (also in French) on "The Originality of S. Francis of Assisi," the Rev. R. J. Campbell to preside; and that on Friday afternoon, at 3 p.m., he is to give a public lecture at Manchester College, Oxford, on "Le Modernisme et les Grandes Questions Religieuses, Autorité de l'Eglise, de la Bible, &c."

MR. MCKENNA'S education proposals were introduced on Monday. An unenviable task his! The irreconcilable aims and desires of the different sects reduce all political effort in this connection to an attempt to find the line of least resistance. Logic is made to stand aside, and feeling blunders on—to use a recently ominous phrase, "muddling through." The latest, but assuredly not the last, of the schemes devised to dissatisfy the fewest rather than to satisfy fully any of us, is not lacking in elements of a hopeful character. First, all schools "on the rates" are to be absolutely free from sectarian tests for the teachers, and while "undenominational" (Cowper-Temple) Bible teaching is to be general, on the lines of the syllabus of the London County Council (practically that of the late School Board), the rights of parents are to be protected by a conscience clause permitting the withdrawal of children if this form of religious instruction is objected to. This broad principle will, doubtless, meet with much approval.

SECONDLY, the schools whose managers object to the restrictions of the Cowper-Temple clause, may (in other than single-school areas) be "contracted out," *i.e.*, the right to aid from the rates may be surrended in return for the privilege of conducting the schools on strictly denominational lines. But in order to make up, to a considerable extent at least, for the deprivation of rate aid, there will be additional financial help, on certain conditions, from the Imperial exchequer, leaving it to the managers of such schools to supply a balance of the expenses from their own resources. Apparently, this contribution, though proportionately small, will be a real one, and is liable to become serious, as the intimation is plainly given that in order to get the full Government grant, the school must be adequately equipped and staffed. Already these stipulations have been described as an "attack on Church schools"; but if denominationalists are wise, they will agree with their adversary quickly, lest a worse thing befall them.

IN small towns and villages where there is but one public elementary school, this liberty of "contracting out" is not to be conceded. If it is a Church school, for example, the children of non-Churchmen are now compelled to attend—a manifest grievance to Dissenters. The new Bill proposes that in future the "single school" in any area shall cease to be denominational, and shall be conducted on the same principles as the provided, or Council, schools in larger areas. But the denominational owners of the fabric will be at liberty to use the schools for denominational instruction, or other purposes, out of the ordinary school hours, and on other than ordinary school days, including Sunday, while the expense of maintaining the fabric will be met by the public authority. Thus, the new measure would provide a test-free, undenominational school system throughout England and Wales, but would leave the way open, on what looks like easy terms, for those who wish for a distinct theological trend in the teaching, to set up schools for this purpose, and to have a large proportion of the cost (say four-fifths) supplied by the public while the management lay in private hands.

MR. BALFOUR denounced the Bill vigorously on its introduction. He fell foul, in particular, of the permission to remove schools from public control. Some cheer might be taken from this omen if it really meant that the ex-premier has repented of the limitations which his own Education Acts set to the power of the community over the schools it has to maintain; but we fear this is too good to expect. On the other hand, a good many earnest and expert politicians regret profoundly the practical re-establishment of a dual system, now that we have gone so far on the way to a complete nationalisation of the schools of the land. We should certainly have preferred pushing on, and we much dislike handing over so large a sum of public money to private and irresponsible managers. The one solid piece of comfort in the business is that the permanent control by the Education Department appears to grow in vigou and intelligence year by year.

THIS week's *Christian World* prints the complete text of the Education Bill, with valuable annotations by an expert on the subject; also a number of opinions on the Bill of representative Free Churchmen and others. Dr. Clifford's opinion i "the most satisfactory measure possible at the moment." The Rev. W. Cope and Bowie, in the course of a measured approval, writes: "I would warmly support the Bill."

EGREGIOUSLY underpaid labour, known as "sweated" labour, cannot be cured without Parliamentary action; such is the general opinion of those who have studied the question. As a result of this conviction, the Sweated Industries Bill has been introduced in the House of Commons, and passed its second reading in a single sitting. The fact that it has received support from all political parties in the House, and that the second reading was passed without a division, should secure its speedy adoption as law. The proposals of the Bill are that a trades union or trades council, or six employers or workmen, could ask the Home Secretary for an inquiry; and if that minister thought fit, after inquiry, he could direct the establishment of a Wages Board. The purpose is to get from two or three trades, to commence with, representatives of masters and workpeople in a locality sitting at one Board for a particular trade with an independent chairman, with power to draw up a list of wages which should be legal for that trade and the district represented on the Board.

THE gravity of the evil is recognised by Mr. Gladstone. A vast army of people, he said, wretchedly poor, amid the most squalid conditions, exists on a pittance, eked out by charity and the poor rate, which are, in fact, a premium to the employer, who often makes an inordinate profit. These wretched people are unorganised and cannot remedy their own miseries. The "laissez-faire" system has failed. They are helpless, miserable, powerless, and the time has come for discovering an effective remedy. Mr. Gladstone, in approving the reference of the Bill to the Select Committee on Home Work, said that the Government was not committed to the principle of a compulsory minimum wage, but desired the fullest inquiry as to the best means of reducing and removing the evil.

WITH reference to the provincial meetings of our Associations in Liverpool, the *Manchester Guardian*, last Saturday, had the following note from Mr. Richard Robinson:—"In the necessarily brief report of the few remarks which I made at the meeting of the British and Foreign Unitarian Association at Liverpool on Thursday you leave an impression of my meaning far removed from that which I intended. Besides expressing my belief that the Association and the churches it represented would always maintain an open door for those who desired to join them, I pleaded for willing and hearty co-operation with liberal thinkers of other churches, whether they elected to do this or not. In common with many members of our religious community, I look upon the great movement towards a more liberal theology as far transcending the bounds of any single church, however broad in theory that church may be, and should esteem it the height of impertinence to suggest that our liberal friends of the orthodox churches should come out of their religious homes and join our little band."

BOTH the antagonists and the allies of Mr. R. J. Campbell will allow that during the last twelve months he has led a life of extraordinary strenuousness. That the ordeal has not broken him down is a tribute to his fitness of body and nimbleness of mind. The *Christian Commonwealth* has been asking him how he has done it. His answer is that he does not know. The more he has had to do the more he has been able to do. He was not surprised at the arrival of the New Theology movement a year ago, but what did surprise him was the force and the bitterness of the controversy. The course he himself pursued leaves him with no regrets. He believes liberal Christianity to have gained enormously by the hearing this stir has obtained for it. "This movement," he says, "is far more than an intellectual movement; it is a moral and spiritual awakening, whose effects are only beginning to be felt and whose greatest achievements have yet to come." Mr. Campbell contemplates a three months' lecturing tour in America during the coming summer.

THOSE who know what Methodist prayer meetings, revival meetings, and missionary meetings are, and especially those who know what they were in the days of our fathers, will remember how oddly, how humanly, how beautifully sometimes, the diverse emotions of the soul led to rapid changes of expression from smiling to tears, from unfeigned humility to a sense of the ridiculous. Little touches in some of the reports of modern meetings tend to show that this overflow of soul is now more often longed for than experienced. But in the old days the *meetings* represented almost the entire intellectual and emotional life of those who took part in them. To become a member of the church was not a detail in a man's life; it was the life itself. The history of his conversion, and his temptations and backslidings and joyous recoveries, was all the history of him that was worth telling. The humour of life, its oddities, its surprises were but as small items of stage *business*, to lighten the burden of the main theme, that theme being the destiny of Mansoul. In those days the very attempt to compress all human life into one little scheme, to present all humanity on one tiny stage, gave scope to much ingenuity, and led to startling effects, ecstasy, misery, rebellion in turn. In these days our schemes are much wider; our stage much more adjustable; but our life, spread all abroad, so rarely concentrated upon one object, or finding its expression in any one series of meetings or movements, eludes the observer. Half the laments of the want of spiritual life are really confessions of our own inadequate powers of perception. Spiritual life, like physical life, exists in unsuspected places, wakes up anew where it seemed to be destroyed, and vitiates our experiments not because it is lacking, but because its manifestations are so bewildering in number and variety. As in the olden days, the evangelical teacher was sometimes confounded when he saw pure morality where, by his theory, all should have been wickedness and total depravity, so we are liable to have our best chapter of Lamentations spoiled by discovering all the fervour of religion and all the constancy of martyrs where we thought there was but apathy and indifference.

BARNSLEY FREE CHRISTIAN CHURCH.

A CIRCULAR has been distributed among the residents, setting forth the origin and aims of this Society in the following terms:—

"In the Freedom of Truth, and in the Spirit of Jesus Christ, we unite for the Worship of God and the Service of Man."

"Under the auspices of the Yorkshire Unitarian Union, Sunday evening services have been regularly held at the Arcade Hall, Barnsley, since October 1, 1905. The congregation which has been drawn together has been definitely organised as a Free Christian Church. With a view to developments, and until such time as a church building can be erected, a room has been hired and furnished at the Bank House, Church-street, which will be opened for public worship on Sunday evening, February 23, 1908. Divine service will be held each Sunday at 6.30 p.m. A Sunday-school will be organised as soon as possible. Week-night meetings for intellectual and social intercourse will be arranged. Our bond of union is expressed in the statement at the head of this circular. If you do not already worship elsewhere, we cordially invite you to join with us for these equally great and important ends, following the light of your own convictions untrammelled by any creed.

"Should you desire further knowledge of our principles, the Rev. John Ellis, minister in charge, Elmwood, Staincliffe, Batley, will be glad to answer any communications. Also, should you desire to send your children to the Sunday-school, when started, an intimation to that effect will receive prompt attention."

The opening service was held last Sunday evening, conducted by Rev. John Ellis, who took for his subject "Despise not the day of small things." There was a good congregation. All were delighted with the comfortable and church-like appearance of the Upper Room.

SI IN HAC VITA TANTUM.

Now through the leafless trees
I watch the setting sun;
The wintry daylight flees,
The brief day's work is done.

The glory greater seems
Across the leafless trees,
And changed to strange day-dreams
Are life's realities.

I watch the setting sun
Behind the leafless trees,
And think of thy work done,
Thy day as brief as these.

Grandlier the glory gleams
Beyond the leafless trees—
Soon ends the day of dreams
And unrealities.

E. L. H. THOMAS.

TO CORRESPONDENTS: — Communications have been received from the following:—J. F., E. H. G., B. E. J., H. J., W. T. J., H. McL., J. M., J. W. N., H. M. S., W. M. S.

ASSOCIATION PROVINCIAL MEETINGS IN LIVERPOOL.

THE Provincial Meetings of the British and Foreign Unitarian Association and the Sunday School Association were held in Liverpool on Thursday and Friday, February 20 and 21. These meetings are usually held in the autumn, but the occurrence of the Bicentenary celebration at Hope-street Church, last November, and other reasons, led on this occasion to a postponement. It was seventeen years since the last Provincial Meeting in Liverpool, on December 3, 1890. The Rev. Charles Hargrove was then the preacher at the service in Hope-street Church. Mr. J. R. Beard was president, and took the chair at a public meeting in Hope Hall, when the Association was welcomed by the Rev. R. A. Armstrong, and the other chief speakers were Dr. Lindsey Aspland, and the Revs. Henry Ierson and W. G. Tarrant. Mr. Charles W. Jones moved and the Rev. L. P. Jacks seconded the concluding vote of thanks to the members of the Association and of sympathy with their work. Only one of those names will reoccur in this report as present last week in Liverpool. Mr. Hargrove was also to have been present, but was kept a prisoner by influenza in Leeds.

The meetings, which were held first in the Domestic Mission buildings in Mill-street, then at Hope-street, and finally in the Church Hall at Ullet-road, were very well attended, and were full of interest and encouragement. Liverpool hospitality was generous as ever, and all the arrangements had been admirably made.

The deputation of the British and Foreign Unitarian Association was as follows:—Sir W. B. Bowring, Bart. (president), Mr. Howard Chatfeild Clarke (treasurer), Rev. W. Copeland Bowie (secretary), Rev. T. P. Spedding (Missionary agent), Dr. G. C. Cressey and Mrs. Cressey, Miss Helen Brooke Herford, Mr. John Harrison, Rev. C. J. Street, and Rev. W. G. Tarrant. The deputation of the Sunday School Association was:—Miss Edith Gittins, (president), Mr. Ion Pritchard (hon. secretary), the Revs. H. Rawlings, Charles Roper, and J. J. Wright.

The National Conference was represented by the Rev. James Harwood (secretary), and Mr. Richard Robinson; the National Unitarian Temperance Association by Miss H. M. Johnson.

The following delegates of district societies were also present:—Revs. B. C. Constable and W. Harrison (East Cheshire Christian Union); Revs. C. Peach and N. Anderton (Manchester District Association); Rev. A. H. Shelley and Mr. J. P. P. Dutfield (Midland Christian Union); Rev. E. D. Priestley Evans (North and East Lancashire Unitarian Mission); Rev. H. V. Mills (North Lancs. and Westmoreland Association); Revs. D. J. Evans and H. Fisher Short (South Cheshire Association); Revs. John Ellis and A. H. Dolphin (Yorkshire Unitarian Union); Miss Brock (South-East Wales Society); and the Rev. W. A. Weatherall (Irish Non-Subscribing Association). The London District Unitarian Society was also represented by Messrs. John Harrison, Roper, and Tarrant.

Other ministers present at the meetings were the Revs. Dendy Agate, J. Anderton, A. R. Andreae, W. E. Atack, J. M. Bass, J. Shaw Brown, W. T. Bushrod, S. Burrows, J. W. Cock, C. Cradock, J. Crossley, V. D. Davis, J. L. Haigh, C. Harvey-Cook, H. W. Hawkes, H. E. Haycock, J. B. Higham, J. C. Hirst, P. Holt, T. J. Jenkins, E. E. Jenkins, J. E. Jenkins, T. Lloyd Jones, R. McGee, W. Mason, J. M. Mills, J. Collins Odgers, G. A. Payne, A. E. Parry, J. A. Pearson, A. G. Peaston, H. E. Perry, W. G. Price, W. Reynolds, R. S. Redfern, H. D. Roberts, W. R. Shanks, M. R. Scott, H. Bodell Smith, A. Thornhill, W. F. Turland, J. H. Weatherall, and W. Weatherall.

WELCOME TO THE TWO ASSOCIATIONS.

The meetings opened on Thursday afternoon, at the Domestic Mission in Mill-street, with a reception of the guests by Sir WILLIAM AND LADY BOWRING in the large hall, and at four o'clock Sir William, as President of the British and Foreign Unitarian Association, and representing also the Liverpool community, took the chair.

Having offered a warm welcome to Liverpool to the delegates and other friends present, he called upon the Rev. W. COPELAND BOWIE, who moved the following memorial resolution:—

"This meeting of the members and friends of the British and Foreign Unitarian Association assembled in Liverpool places on record its high appreciation of the able and generous services rendered by Mr. Charles W. Jones, who held the office of President of the Association in 1899-1900, and who, at all times, took a strong personal interest in its missionary work. While lamenting his death at a comparatively early age, and deploring the great loss which the Unitarian denomination has sustained, this meeting rejoices in the good work which he accomplished, and, inspired as he was by the principles and faith of Unitarian Christianity, would take fresh courage from his example for the duties that lie before the seekers of truth and the doers of right.

"This meeting expresses its deep sympathy with his two sons, and with the large circle of relatives and friends, in the sorrow that has befallen them."

No words were needed, Mr. Bowie said, to commend that resolution to them. It bore testimony to one whom they had all rejoiced to have among them, whose unbounded faith and hard work had ever been an encouragement to them. They could not think of him as dead, but rather as one who had lived worthily and well.

The resolution was passed, by all standing in reverent silence.

The Rev. J. COLLINS ODGERS then spoke, on behalf of Liverpool, in welcome of the two Associations. They were not afraid, he said, of the Unitarian name. They did not put it on their chapels, because they had a free and open trust, but they had no other name for their beliefs. They need not run away from that name, which signified the position they had taken in the theological world. Their forefathers fought under it and endured much. It must be their endeavour to be worthy of the name they bore. He proceeded to speak of the work done by the British and Foreign Unitarian Association in the publication of books and pamphlets of the greatest value, all the more valuable now from the fresh interest awakened by the movement known as "the New Theology," and also by lectures up and down the country, such as they in Liverpool had recently had the privilege of hearing from Dr. Carpenter. He then recalled the work of the Unitarian Fund, established in 1806, afterwards merged in that Association. One of its achievements was to send out Richard Wright, who was a whole Van Mission in himself. Down in Cornwall, on one of his missionary journeys, he found some Methodists, who had begun to read the Bible for themselves, and as a consequence of that visit, one of them (his own grandfather), not long afterwards adopted Unitarian views. Thus he acknowledged his own personal indebtedness to the missionary work of the Association. They welcomed also the Sunday School Association, to the religious manuals, and other publications of which they were extremely indebted. They greatly regretted Miss Pritchard's absence, and the cause of it, for her presence, wherever she went, was felt to be a benediction by all. Even though they had wintry weather outside, they had a summer of the soul within, and they offered a very warm welcome to all friends of both Associations.

The Revs. H. D. ROBERTS and T. LLOYD JONES also joined in the welcome, the latter saying it was very fitting that they should meet in those noble buildings, which were the crowning piece of generosity of their people in Liverpool.

The Rev. C. J. STREET was the first to respond, in place of the Rev. Charles Hargrove, who was prevented by an attack of influenza from being present. The two Associations, he said, were not London, but national societies, and the British and Foreign was international in its operations. They who lived in the country were constituent members as much as those in London. The British and Foreign had always been a working Association, and but for it many of the congregations, of which now they were proud, would not have existed. There had been a forward movement ever since Dr. Brooke Herford's effort in doubling the income of the Association, and now it was more than doubled. The Van Mission, under Mr. Spedding's direction, was a further forward movement, and their publication work had also been greatly improved, both in the quality of its books and in the cheap popular editions. The sixpenny popular edition of such books as Armstrong's "God and the Soul" and Martineau's "Endeavours" ought to be in everybody's hands.

Mr. RICHARD ROBINSON, also responding, said that while they welcomed the growing movement of liberal theology in the orthodox churches, they felt that so far as that Association was concerned, there was room for its work, and they always kept an open door and an open way for those who desired to join them. And it was for them as representing an Association of free churches, and an Association which supported a free theology, to see that they were kept free, and to cultivate relations of friendly co-operation with all who were working for the same ends.

Miss EDITH GITTINS, President of the Sunday School Association, said that

Liverpool to her was a sort of shrine, as the place of work of Mr. Armstrong, who had helped them in the Sunday-schools of the country almost more than any other they could name. Their schools were mostly missionary schools, for they took it for granted that in their own families the fathers and mothers instructed their children in religion. They hoped that was a trust well founded. She commended to them the very excellent publications of the Association, and hoped they would do all they could to extend their circulation.

The Rev. T. P. SPEDDING, called on by the chairman, said that he feared Miss Gittins' assumption as to their fathers and mothers was not well founded. Yet their duty towards the children in the matter of religious teaching was the greatest of all. If that were not neglected, they would see very different results in their churches. One of the calls of the day was for them to realise that the most distinctively religious work they had to do lay in the Sunday-schools.

At the conclusion of this meeting of welcome tea was served in the lower schoolroom, after which the Ministerial Fellowship, under the presidency of the Rev. Charles Roper, had an open conference for ministers only, followed by the Sunday School Association meeting in the large hall.

SUNDAY SCHOOL ASSOCIATION.

There was a very good attendance at the conference of the Sunday School Association, among those present being representatives of nine district societies. Miss EDITH GITTINS, the president, took the chair, and after the opening hymn, "Come, labour on," expressed their great regret at Miss Pritchard's absence, and said she was sure they would wish to send her a message of sympathy in her illness.

Mr. ION PRITCHARD, the hon. secretary, made a statement as to the work of the Association. With them, he said, *Association* was not simply an idle word. They claimed to be a binding force, as when they sent out the President's New Year's letter to their 3,500 teachers, and received from them many replies, and in other communications sent out in the course of the year, and in the gathering up of statistics. Yet their main work was the publishing of books, and he called special attention to their three most recent books, Giran's "Jesus of Nazareth," Thomas's "The Early Church," and Fox's "Practical Lessons from the Teachings of Jesus." They were to hold another summer session for teachers at Manchester College, Oxford, July 10 to 19, and he hoped as many as possible of their schools would be represented, that their teachers might gain not only a little instruction but the enthusiasm which belonged to such a gathering, and which went so far to make a good teacher. He asked, in conclusion, for opinions as to the suggestion that they might sometimes meet elsewhere than at Oxford.

On this the Rev. H. Bodell Smith proposed that the meeting in 1909 should be at Summerville, in Manchester. The Rev C. J. Street hoped that the meetings would be annual, and be held alternately at Oxford and Manchester. The Rev. T. P. Spedding thought the alternative place should be not Manchester, but some holiday centre, where teachers might have the refreshment of the country as well as the stimulus of the session.

THE PRESIDENT'S ADDRESS.

The President then gave the following address :—

Since Robert Raikes began his beneficent work of giving on Sundays to the poor neglected children of Gloucester the tools of learning, revolution after revolution has happened in social conditions, and with every change the function of the Sunday School has been exalted, and the work of Sunday School teachers has become more onerous and difficult. The exaltation is measured by the title of our subject to-night—"The Sunday School as a Religious Force."

I am one of those who cannot be reconciled to the proposal to banish religion from the nation's schools. The teaching is often poor; teachers, and authorities, fail to distinguish religion from dogma, but I cling to the hope that there is with the Time-Spirit power, if we will only have longer patience, to sift essential from non-essential, the good grain that yields the bread of life from the chaff. In the elementary schools we have an immense body of men and women trained to teach —trained to impart ideas to children according to their capacity to receive them —and by the system of compulsory attendance we have "netted" the whole child population. The voluntary agencies of churches and Sunday Schools have neither of these advantages; the teachers are untrained, and the area of work is very much smaller. *The Daily News* conducted a few years ago a Census of the Religious Life of London. The investigator who reported the conditions of the poorest sections of the great city estimated that one quarter only of the children were touched by the churches. When I consider the other three quarters—the poor little creatures in miserable homes, in mean streets, amid dirt and squalor and ugliness of sights and sounds, their Sundays more wretched than other days—I shrink as from cruelty at the thought of depriving them of the faintest—it may be their only —glimpse of heavenly things.

In the current number of *The Hibbert Journal* is an excellent article by Professor Muirhead on "Religion as Essential to Education," as inherent in, as inseparable from, any right conception of it.

He speaks of "the anomaly and impossibility of building up a true system of education out of the wood, hay, and stubble of current secular ideas." He pleads for "re-introduction into school training, under modern conditions, and in harmony with modern intellectual and moral requirements, of that unity of spiritual purpose which it has lost," and he deprecates, with a fervour that I share, the relinquishment of an ideal at the bidding of a political exigency.

I too believe—and it is a consoling thought—that it is impossible to construct a sieve that shall let through secular subjects and retain Religion as the not-wanted residuum. It is like trying to exclude sunshine from daylight, or growing harvests without soil, for religion, as we Unitarians conceive it, is not teachings and statements and creeds, but it is spirit and life. We do not talk much of religion in our homes—though a word spoken in due season, how good is it!—but we humbly trust it is there—a perpetual presence—to hallow and to help. As salt gives out saltness and the lamp gives out light, so religion is taught by every religious life. Still, if the "ministry of the word" be forbidden entirely to the day school teachers, there will be a call to the Sunday School teachers to open yet wider their doors and their hearts, a call for new devotion, for a greater enthusiasm, for determination, with God's help, to overcome present weakness and inadequacy—a disposition to hear yet more plainly the gentle, pleading, constraining voice: "It is not the will of my Father which is in heaven that one of these little ones should perish."

We are responsible for our group—our 300 Schools, our 4,000 teachers, our 35,000 children and young people. Our task is at once easier and more difficult than that of our neighbours in the orthodox churches—more difficult because we have no settled curriculum, no one book, no ecclesiastical authority, no orders to carry out, no belief in the efficacy of catechisms or other formulæ committed to memory and recited without comprehension or emotion; easier, because our field of choice is as wide as human knowledge and human experience—as wide as God—so that no teacher need be dull, as those must be who are mere mouths and echoes; more difficult because of the equipment of virtues and capacities necessary for every worker on these lines. At the lowest estimate this must include a love of goodness, a desire to serve, a clear recognition of the fact that to be able to *give* you must *have*, and that you must take trouble to get. At the highest, a character that aims at "bringing the Eternal into the form of a child's daily life, and into the form of a child's daily thought," and that has power in some degree to realise this aim, *by training feeling*, by training emotion to right loving and right hating, so that the soul shall instinctively abhor that which is evil and cleave to that which is good, by widening the conception of what is good and what is evil.

Mr. G. R. Sims, in a recent magazine article, tells this story :—He was passing through a back street of a great city on a Sunday morning and saw a young woman sitting on her doorstep, unwashed and carrying an unwashed baby. Two hours later he returned by the same street, and there, still, were the mother and the child, dirty as before. Mr. Sims ventured a friendly word: "You have been sitting for a couple of hours doing nothing. Don't you think you might have found time to wash your face?" The terrible answer was: "What does it matter about my face, so long as my heart is clean?" He has told us elsewhere of his finding Bibles and Prayer Books and texts on the walls in houses where children were being done to death by callous neglect and cruelty and the criminal self-indulgence of parents. I pray you, dear friends and comrades, to do what in you lies to put an end to such falseness, such hideous incongruity; to raise the standard of "ought" and "must," to widen the scope of religion till every corner of life's duty, life's cares, and life's joys shall be irradiated by the

sunshine of God. We can cherish no nobler ambition than this—that there shall be in our Sunday Schools a Religious Force that shall establish, animate, and bless *good homes*, of all our labours and prayers the best fruit.

The Rev. H. RAWLINGS, who was the next speaker, said that the great aspiration and endeavour of the time was to improve social conditions, but there were great dangers and difficulties connected with that endeavour, and it should be one of their aims to train the minds of their children that they might have wisdom to avoid those dangers. One danger was the laying of too much emphasis on the idea of environment. They must remember the element of character and personality. Both were important, acting and reacting on one another. There was in life a divine discontent, but also a discontent which was very far from divine, which was always claiming rights, but said nothing of duties. They should train their elder scholars to understand the growth and development of human society, and the rights and duties which belonged to it, and instil into them an earnest sense of responsibility. And apart from such instruction, the whole tone, discipline and spirit of the school should be an education making towards a higher, nobler social life. The manner of the teachers was of far more importance than the matter of the teaching.

Miss MARIAN PRITCHARD was to have been the next speaker, but was prevented by influenza from being present. On her behalf, her brother, Mr. ION PRITCHARD, read the following brief address :—

The Sunday School as a Religious Force.—Before saying anything on this subject it is necessary to define what we mean by the term religious. We know that some sense of *binding* lies at the root of the word ; but there is also a sense of binding in morality. The main difference, as it seems to me, lies in this point : while morality binds men to principles, to good rules of conduct, religion binds men with men, *living* souls all together. This gives to religion a vital force of personal devotion, awakening an enthusiasm for those whom we admire and love, and making us feel a real joy in serving those who need our help. Thus, religion touches the *springs of action ;* and, when real, leads men to do right because they love their fellowmen. But that is not all. Religion binds not only men to men, but men to God Himself. All living souls together, from the least even to the Greatest. To the Eternal Spirit whose power we recognise, whose wisdom we acknowledge, whose love we see reflected in the face of every good and noble soul, we feel in some mysterious way united ; and this thought we try, in our imperfect way, to symbolise in the expression Our Heavenly Father. If this is at all a fair rendering of the meaning of Religion, a religious force must be of immense importance, and we do well to ask ourselves if the Sunday School has any right to lay claim to any part in it.

I think it has. The Sunday-school is indeed based on the Gospel of Togetherhood. Teachers and scholars come voluntarily to the school ; they meet with the express purpose of helping one another to fight bravely the battle of life, they tacitly agree that there is something more real, more important in life than the worship of Mammon, in any of its varied forms. So there is an atmosphere about the school which is thus created, in which the moral and spiritual life gets a better chance of proper development, and that alone must count as a religious force. The good gained by the scholars is so frequently insisted upon that I shall take that for granted ; but it is not sufficiently realised, I think, that the advantage to the teacher is quite as important. When I spoke just now of teachers and scholars helping one another, I meant what I said quite literally. Woe betide any teacher who forgets that it is his duty to learn the lessons of religion as well as his pupil. His class is indeed, to him, a kind of laboratory where he is able to test by experiment the theories he himself has been taught ; it is a practising ground where he can discover how much of what his lips utter as true, is actually believed by him to be binding ; this can only be proved by *living out* his opinions. This training is of supreme importance in the education of a human soul, and it can be had in the Sunday-school by every teacher who takes the work seriously—who obeys the three-fold counsel given by Bonar.

"Be what thou seemest—live thy creed ;
Hold up to earth the torch divine."

In every school where teachers set themselves to do these things there must be a religious force that will make that little corner of the earth sweeter, purer, and more worthy of its high estate.

The Rev. MATTHEW R. SCOTT followed with a delightful address on the same subject, the flavour of which can hardly be reported. If the Sunday school is not a religious force, he asked, what is it ? And he recounted an early experience of his in a school where it was insisted that they must not teach the children their religion, because they might outgrow it ; and what a misfortune that would be ! The principle appeared to him at first very liberal, but he thanked God he had outgrown that. Such a principle they did not apply to anything else. He pictured a poor little lad grotesquely clad in the worn-out garments of a man, but even that was better than no clothes at all. He believed that religion did fit the child, and they must help them into garments of their own. It was not true that children found religion dull. They might find a teacher's second-hand talk about religion very dull, but the appeal of religion itself to the heart of the child was more enthralling than a fairy tale. Some of them, as teachers, courted failure because their conscientiousness was fearfully heavy. By all means give the children facts, but so that they could take them and enjoy them. As a means of developing the religious force of a child there was nothing like the story of Jesus in its strength and tenderness. They should follow his own method, in the stories of the good Samaritan and the Prodigal Son. He told of things taken from daily life quite simply and naturally, and the people felt the truth of what he said. There was religious force in the child in the Sunday school, and they, as teachers, had it in themselves. All they had to do was to let the religious force that was in them get a chance, and it would flood and fill the whole school. Such a school would not need to be made attractive in any other way.

The Rev. J. MORLEY MILLS, President of the Liverpool Sunday School Society, cordially welcomed the Association, and the Revs. CHARLES ROPER and J. J. WRIGHT also spoke. The former emphasised the need of close connection between school and church, and said that their work was to impress upon the children the spiritual interpretation of life. They were apt in their schools to talk ethics ; they should not overlook the practice. It was good to teach the children to do unselfish, helpful things. Mr. Wright said that in their schools there had always been religious force at work, and on that thought they must concentrate. In the Sunday-school was the best missionary work they had ever done. In their churches they had got the emphasis too much on the adults ; he wished the eyes of their congregations could be opened to see that it would *pay* to lay more emphasis on the children. In conclusion he referred to *Young Days*, and asked for their continued help and encouragement.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

RELIGIOUS SERVICE.

On Friday morning there was religious service in Hope-street Church, conducted by the Rev. J. H. WEATHERALL, of Bolton, who also preached the sermon.

Without the preface of a text, the preacher declared at the outset that there were two things he had to say to them, one of which was absolutely certain, while the other might be more open to question. The certain thing was that Christianity stood for an ideal of chivalry, and in the eyes of the world, at least, an unreasonable service. When they spoke of a Christian life, they set themselves to do something which the logic of the schools and the common-place judgments of the street could never justify. There was in it something poetic. It included the common moralities of life, but went beyond them, and therefore the Gospel succeeded the Law ; from a mere morality sanctified by a passionate reverence for Deity, they passed to the revelation of God in Jesus Christ. Christians meant by the word faith chiefly that acceptance of the irrationality, the supra-rationality of the Christian ideal, and though there were great books of Christian apologetics vindicating it as rational, the supreme apologetic was the life of Christ, and the passion for righteousness Christ inflamed in Palestine and sent burning across the centuries. One saw it and believed, and then came arguments ; but if the fire were not there, there would be no approximation to the Christian spirit, passion, and glory of service. The chivalry of the ideal was the first thing to recognise, when they put themselves in the line of Christian service and set out to do its work as members of a Christian church. They set themselves to the Christian adventure, for the world was not Christian, and they had to strive to make it so. When they had allowed for the fact that Christ was an Oriental, and lived in the first century, when there was no such thing as a firm social order based on an ideal of justice, they must yet recognise that Christ did mean what he said when he challenged

them to not only good but noble conduct, and the hope for a yet better and more perfect thing. The appeal was for the enthusiasm of humanity, in the region of Christian nobility, generosity, mercy, Christian love. They began then with the presumption that they stood for something poetic, a forlorn hope, generous, warm-hearted, loving, desiring to serve the world, asking no payment, content to spend and be spent—the sacrifice of human nature for human nature, of fleshly life for the spiritual, called for again and again, that here and there the God idea might once more be shown in the flesh, again fully realised on the earth. That was the thing which was absolutely certain.

2. About the second there might be more doubt. As he read their Unitarian history, it was made up chiefly of two or three principles. The one that mattered most was the passion for a true and pure Christianity. If they traced the history of their heresy, that had been the formula which everywhere explained its divergence from others. Therefore it was that the Unitarian heresy constructed a whole new thology. And they guarded that first principle by the instinct for freedom, guided also by the instinct of fellowship. That led the individual searchers for truth back to the church. If that was really their history, that th y were results of a passionate search for a true and pure Christianity, was it not clear that now the chief need of the world was to declare that true and pure Christianity, not in terms of theology, but of life ?

He did not suggest that their history had been merely of intellectualism ; there was always generous warm-hearted motive, and not merely the love of abstract truth. There was always the desire to bring human things closer to the heart of the true God ; but because they had to be explaining where their starting point was, there was the intellectualist bias in their manner. Now there was no such need, and their energies were set free for the extension of the formula of a true and pure Christianity into the moral and spiritual region, into home life, civic and national life. They had now to work with the whole force of their Christian passion towards the regeneration of the world. Where there was room for disputation was as to whether their churches were called differently from others to that work. It was not entirely through their labours that the great wave of liberal thought had spread over the Christian world, so that now there was an ideal of God and Christ and life not far removed from their ideal of a true and pure Christianity. Yet they were pioneers in that intellectualist movement ; and was it not then the suggestion of their history, that what they had done on the one side they must now do on the other, in the interpretation of Christianity into the actual living of common-place life, not as a matter of argument, but as a passion to be proved by results, to bring the world nearer and nearer to the perfection they desired. That was the true Christian spirit and aim, to make of righteousness and the love of God as inflaming a desire as ever visited poet's dream. There was a certain type of religion among them which gloried in "One God and twenty shillings in the pound." But in the Christian adventure they were called to more than that. One God, truly, but not merely twenty—thirty, fifty, a hundred shillings in the pound ! to do more than was required, always what was good, kindly, generous, what was of Christian love. That was the ideal, the Christian adventure. It might be bitterly hard, but they had to go on, putting that passion into each day's living, lifting up their judgments in the church, in the home, in humanity, always to the better thing they thought might be in the kingdom of heaven, and on earth. If they could not live under that ideal of something higher than mere morality, if they could not lift themselves into that region of the poetry of human love, surely they had fallen a long way below the chivalry of the Christian ideal. It was for them to think.

Conference on Women's Work.

At the conclusion of the service a conference on "Women's Work in connection with our Churches" was held in the Hope-street Church Hall, under the presidency of Lady Bowring.

Miss Helen Brooke Herford gave the first address, which was an appeal chiefly to mothers. In the old days, she said, when they were nearer the times of persecution, there was not the same leakage of the young people, of which they now constantly heard much doleful complaint. Then the children were brought up in a Unitarian atmosphere ; but now, things were different, and it brought an added responsibility to Unitarian parents. For one thing, there were now more rivals to church going on Sunday. People said that nowadays they worked harder. What she thought was that they played harder. In the matter of religious teaching it was no doubt good to keep the children's minds open, but that was a very different thing from keeping them empty. If with religious feelings they did not give their children religious ideas, they fell victims to the first eager proselytiser they met. They should see that their children knew what their faith was, and what their people had done for their country and their cities. The children should be taught more of their history, and be trained to come to meetings and take their own share in helping. Mothers had great power in the churches. They should take care that they got ministers who really understood and cared for children. And they should get their ministers to give out the church notices in such a way as to interest the young people in the work. They could find no better training for their daughters than sending them to help in the postal mission work, if it was only to help in doing up the parcels. Then they would hear what the mission meant and understand the privilege of their faith. If they were going to have any Unitarians in the future, Unitarian mothers, she said, in conclusion, have got to wake up !

Mrs. G. C. Cressey then gave an account of the American "National Alliance of Unitarian and other Liberal Christian Women," saying that some such organisation would greatly benefit the cause of Unitarianism in this country. The aim of the women was not to supplant the men, but to supplement their work, and add to what was already done. The primary object of the National Alliance was to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation, and fellowship." It was formed in 1891, taking the place of an earlier Women's Auxiliary Conference. Beginning with 80 branches and 3,877 members, they now had 360 branches and 16,233 members. The Alliance carried on its work independently, but in harmony with the American Unitarian Association. It gave to their women fresh opportunities for intellectual and for missionary work. One branch of their work was that of "Study Classes," another was the Post Office Mission, which originated in the work of Sallie Ellis at Cincinnati in 1877, another was the "Cheerful Letter Exchange," an entirely undenominational work. There was also a committee on appeals, which collected information, and considered the needs of the churches, and obtained help. In 1891 all the branches together raised over £3,000 ; in 1907 over £25,000. A large part of the money was spent locally, but a third part of all membership fees went to the central treasury. The women's work, she said in conclusion, made the church a home, and deepened the sense of "togetherness."

Miss Florence Melly, who opened the discussion, said that she had been deeply interested in the Manual of the Alliance. At the present time liberal views were spreading on every hand, but there was not so much liberal faith. It was for them to show to the world the reality of a liberal faith, which recognised that the vital thing was not what they believed but what they did.

Miss Brock also spoke, and the following resolution, moved by Mrs. H. D. Roberts, and seconded by Miss Johnson, after some further sympathetic comment from Miss Gittins, and the Revs. C. Roper and W. Copeland Bowie, was unanimously passed : "That this meeting, having considered the question of the work being done by our Unitarian women, and having heard how the American Unitarian women engaged in similar work are organised with great advantage, requests the Executive Committee of the British and Foreign Unitarian Association to take the steps necessary for establishing an organisation of our women workers throughout the country, so that their power and influence may be fostered and utilised to the fullest extent."

Conference on Social Questions.

After luncheon in the Yamen Café in Bold-street, the afternoon and evening sessions were held in the Ullet-road Church Hall.

Mr. Richard Robinson presided over the first Conference on "Social Questions in relation to our Churches." Whatever else the principles of Unitarian Christianity included, he said, they certainly insisted on the essential brotherhood and sisterhood of all humanity ; nor had their churches ever been wanting in splendid examples of those who recognised the service of man as essential to the service of God. And they now recognised that the Church must not only produce individuals for such service, but in its corporate capacity must seek the same end. In that spirit they met the whole range of social questions, and asked what the motive force of re-

ligion would lead them to do in such matters.

The Rev. CHARLES PEACH said there was nothing more inspiring than the way in which on all hands society was interesting itself in the study of social questions. In the minds of thinking people there was not the least doubt that they were on the eve of the most tremendous experiments in social reconstruction the world had ever seen. It was to collective action and the ascendency of the common good over the individual desire that society was looking for its reconstruction and emergence from present ills. He regretted that the Catholic Church was absolutely committed against Socialism, and welcomed Bishop Welldon's recent declaration that the Church of England could not take up such an attitude, because Socialism was an effort at reconstruction which had again and again come to the front under the influence of high Christian fervour and inspiration. The Bishop's own objection to Socialism reduced itself ultimately to the weakness of human nature, but they in their Free Churches were prepared to commit the fortunes of the world to human nature, when it had realised its possibilities. Under modern conditions it had never yet had a true chance. There were some who said that their churches ought to be definitely committed to Socialism, but he did not hold that view. Their characteristic attitude in regard to theology ought also to be applied to sociology. They must maintain the right to discuss freely and without prejudice all possible social developments, but refuse to tie their churches or themselves to any experiments of to-day, beyond which they might be led by the possibilities of to-morrow. Any such committal to a system would stultify their churches, but there was a large field of inquiry and of service open to them, the field of broad human interests, rescued from the partisanship of the politician, and brought to the calmer survey of the moralist and of religion. Many of the special works of beneficence formerly organised by the churches were now better done by voluntary associations of the people apart from the churches. That left the churches free for their proper work, which was worship, as the inspiration of true public service. They had a certain ideal of the spiritual life, which transcended all material interests, the spiritual life of man with God. That was their fundamental assertion, without which there was no meaning in their churches; and, that being so, they must welcome every suggestion of human progress which might make for the victory of the spiritual over the material, for higher freedom and larger life. They stood for human nature, the divinity of humanity, and whatever made for that end should have their cordial welcome.

The Rev. H. D. ROBERTS then moved:—

"That this Conference gladly recognises the wakening interest of the Christian Churches in the social problems of the day, and commends their study and the rational applications of religious principles to their elucidation and solution.

"And this Conference urges on his Majesty's Government the need in licensing legislation, of provision for National Sunday closing, for local option, and for the protection of children from the evils of public houses."

Miss H. M. JOHNSON seconded, and after a few more words of comment the two parts of the resolution were separately put. The first was carried unanimously, the second with, we believe, only two dissentients.

CONFERENCE ON MISSIONARY WORK.

The Rev. J. COLLINS ODGERS presided over a further Conference on missionary work both within and beyond the borders of our churches.

The Rev. C. J. STREET spoke on "Work in direct connection with our Churches." Every Church, he said, must be a missionary church, or it was only fit to die. So it had always been with Christianity, and Unitarianism from the first had been a missionary faith. If they cared for their faith, then they knew it must be well for others to have it too. A church lived in its religious, educational, philanthropic and social activities; every church must be an institutional church. And the strong churches must help the week, not patronisingly, but in true brotherly spirit. Where money help was given there should be a proportionate voice in management; but quite as much as for money there was need for wise guidance and good counsel; and these should be generously rendered. There could be wise economy through the grouping of churches, and he commended the efforts of assisted churches to secure independent funds, that the resources of their associations might be set free for further work.

The Rev. T. P. SPEDDING speaking on "Work in relation to those outside the Churches," referred first to what might be done to keep a hold upon members who removed to places where they were out of reach of any of our churches. They should not be lost sight of, but might be gathered into a "church of the unattached," and be encouraged to subscribe to the general funds of the body. And then there was a great field open for their appeal, in those who belonged to no church, who as a matter of fact were the great mass of the people. He told of the work done by the Van Mission, not in a proselytising spirit, nor for controversy, but to carry religion to the people. Not theology, but religion and life had been their topic, to carry faith and hope and courage to those who were in need. Scores of thousands had heard for the first time the truths by which they lived, and their literature had gone into thousands of homes. That was work worth doing, and hundreds of the people had remained in touch with them, and ministers of other churches had joined in their work. Was it nothing, he asked, that an English bishop had warned his clergy not to put any obstacle in the way of their good work? Was it nothing that when they were asked what comfort, what message they had for the suffering and the poor and the sinful, their answers had been received with respect and thankfulness? Was it nothing that those who knew them not before had joined with them in prayer, and men had publicly as well as privately resolved to lead a better life? Such a mission, which was undertaken for the Master's sake and for the love of humanity, deserved to be encouraged.

Mr. HAROLD COVENTRY, who opened the discussion, said that the great end of the churches was to help other lives, to produce good citizens, whose lives should be of service to the world. Otherwise the communion of their worship was selfishness. Prayer must be a stimulus to good deeds. He appealed for more help from their cultured members in their work among the poor, and especially for the work of teaching in their schools. He also urged that the work of the Postal Mission should be closely linked with that of the Van Mission, thus continuing a helpful ministry to the people they had reached.

After the discussion, in which the Revs. C. Harvey-Cook, A. H. Dolphin, H. Bodell Smith and others took part, the Rev. W. COPELAND BOWIE proposed a vote of warm thanks to the Liverpool Churches for their generous hospitality, and to Mr. B. P. Burroughs, the local secretary, to whose tireless labours and admirable organising power so much of the success of the meetings had been due. This was carried with acclamation.

THE EVENING MEETING.

After tea a public meeting was held in the Church Hall, which was well filled by a large and deeply interested audience. It was a good meeting and a fitting close to the whole proceedings.

Sir WILLIAM BOWRING presided, and after the opening hymn, "We come unto our fathers' God," gave the opening address. He recalled with pleasure the royal greeting he had received as President of the Association at the International meeting in Boston, and reminded them that among the presidents of the Association had been four men closely connected with Liverpool, W. J. Lamport, Sir John Brunner, R. A. Armstrong, and Charles W. Jones. He then went on to speak of the work of the Association, and said they found much encouragement in the success of the Van Mission.

Mr. HOWARD CHATFEILD CLARKE, the treasurer, expressed his pleasure at being there, and spoke of the many ways in which the Association was able to serve the cause of liberal religion. They had been indebted to an unknown friend of the late Mr. Armstrong for the generous subscription of £1,000 a year to their funds, which had enabled them greatly to extend the work of the Association. For the present year that subscription was to be reduced by half, and they had to make up the difference. Therefore as treasurer he had to appeal to them for generous support.

The Rev. W. COPELAND BOWIE, spoke of the work of the Association as done in a thoroughly business-like way, and also in a large-minded, impartial, open-hearted way. They felt that they, as Unitarians, had something to give in helpful religious service, which others could not give to the same full extent, not only for the enlightenment of the mind, but to strengthen all that was best in their nature, to bring nearer the kingdom of heaven on earth. Their religion was not merely a thesis to discuss, but a life to live, and there was still an immense work for them as Unitarians to do. He referred to the different classes of minds troubled with religious difficulties, and lives burdened and desolate for want of faith, to which they could give help. He was not troubled by the smallness of their numbers, but by

their own lack of vigour in the work to which they were called. They were not likely to disparage the work of other religious bodies, but they had to live their own lives and do their own work.

Mr. JOHN HARRISON paid a tribute to the memory of Mr. Charles Jones. They could ill afford, he said, to spare such a generous and noble-minded man. Speaking as a son of the manse (Mr. Harrison was born in the Chowbent parsonage), he referred with his accustomed fervour to the honour of the Unitarian name, and said there was plenty of work to be done by militant Unitarianism.

The Rev. W. G. TARRANT spoke of the British and Foreign Unitarian Association as a missionary society with a message, and a sense of duty in its members to deliver that message. He quoted the old statement of the chief end of man, "to glorify God and enjoy Him for ever," and showed how true that might be, when they realised in the light of their faith all that life might be; and for a statement of it, quoted Chadwick's lines:—

"'Tis faith in God, 'tis faith in man,
'Tis faith in truth and beauty,
In freedom's might, and reason's right,
And all-controlling duty."

Their message was first to Unitarians, to the members of their own churches, and he reminded them how even a subscription might be the outward and visible sign of an inward and spiritual grace, but that there were many other ways in which they could help others, in the fellowship of their churches, and one was by letting them know the worth of the religious literature they published. Then they had a message to others, who would welcome their interpretation of religious truth, and be glad to find a religious home with them. He made an earnest plea for absolute veracity in religion, and thought they might have a message also for those who were still satisfied with the old forms of religious belief, even in those days fifty years after the publication of Darwin's "Descent of Man." They must, at any rate, be ready to speak openly the word of the larger faith.

The Rev. H. D. ROBERTS also spoke, and a vote of thanks to the President, moved by the Rev. H. W. HAWKES, and carried by acclamation, concluded the proceedings, save for the Doxology, which was sung, and the Benediction, pronounced by the Rev. J. Collins Odgers.

THE Rev. J. D. Jones, of Bournemouth, speaking recently on insincerity in the pulpit, dealt with the present-day difficulties of ministers in view of sociological and theological advance. He did not regard some recognition of the Higher Criticism as incompatible with a belief in Jesus Christ as the redeemer of men. But he thought the one damning sin of the ministry was insincerity—a policy of suppression and silence. Then ministers must not ignore the Socialistic movements of the times. They must make up their minds as to their attitude in the matter. They must have a Gospel for the individual, but a message also about the pressing problem of the reconstruction of society, otherwise they would surrender the moral leadership of their country.

M. SABATIER ON MODERNISM.

M. PAUL SABATIER gave the first of three Jowett Lectures at the Passmore Edwards Settlement, Tavistock-place, on Tuesday afternoon, to an audience which numbered considerably more than 200. The subject of the lectures, which are in French, is "The Liberal or 'Modernist' Movement in the Roman Catholic Church," and the course is to be completed on the two following Tuesday afternoons.

The Rev. A. L. LILLEY, vicar of St. Mary's, Paddington Green, took the chair on Tuesday, and Mrs. HUMPHRY WARD, in an interesting address, introduced M. Sabatier. They were met, she said, at a moment of discouragement and crisis for the Modernist movement; yet, looking back a few years, they saw how great were the results that movement had produced. It was just twenty years that month, since "Robert Elsmere" appeared; a book which excited some attention in England and America, and was translated into German, Danish, and Swedish. But she did not remember that any Latin country showed the slightest interest. Ten years later, however, it was translated into Italian, and about the same time she was greatly astonished by a request from M. Brunetière, the champion of the Catholic "intellectuals," to be allowed to publish a large part of her book in the *Revue des Deux Mondes*. "I went to see him," Mrs. Ward continued, "at the office of the review, and asked him what could possibly lead him to think of such a publication. 'Because in these fifteen years,' he said, 'the ideas which that book tried to express in popular form have at last become interesting to us. No French Catholic in 1888 could have paid any heed to them, and for the non-Catholic the idea of any reconstruction of Christianity in the light of modern knowledge was merely absurd. To-day these questions, these ideas, are everywhere—in the Catholic world and outside it. They have penetrated the seminaries, they are working profoundly among the clergy. It is impossible that this review, as the mirror of current thought, can ignore them. As a Catholic I must try to do my best in guiding them.' Then I asked M. Brunetière what was his own idea of the future. We were alone in the office of the Review, and I can still see his melancholy, sincere look, the look of a man from whom death was not far off, and who despaired profoundly of the modern world. 'My idea is,' he said, after thinking a little, 'that it will be the duty of the Church, the duty of her leaders, of Rome, and the bishops, to hold up constantly before the eyes of Europe the norm of faith. When erroneous ideas are abroad, the Church must be constantly repeating, constantly recalling men to what, for her, is truth and faith. There must be pronouncements from the Vatican, pronouncements from the Episcopate—that is the Church's right. No fair-minded man can blame her for that. But,'—and here he spoke with emphasis—'no personal penalties, no disciplinary measures.'" Catholicism, Mrs. Ward added, was now in the midst of a great reconstructive movement, upon which penalties and disciplinary measures—as M. Sabatier would tell them—had been raining. Its leaders were silenced, suspended, pursued; but, as penalties multiplied, Modernism spread.

M. SABATIER, in the course of his lecture said that the crisis of the separation of Church and State in France was only an episode in the far greater internal crisis through which the whole Roman Catholic Church was passing. It was astonishing how widespread was the Modernist movement, which the Pope had greatly strengthened by his unsparing denunciations. Among the clergy, in the episcopate, he could almost say in the Sacred College itself, there were souls in anguish, who felt that the true authority must be in the Church itself, and not in Rome alone, and yet did not dare to speak out or to appeal to the Pope. They felt that Pius X., who had not understood Foggazzaro, would not understand them. They were accused of cowardice and opportunism, but that was a mistake. The Church was to them home, and however difficult life might be to them, they felt that it was the true courage to remain, hoping for the day when they would be once more understood. Modernism was not a result of Protestantism; it was essentially Catholic. Not Loisy was the author of the movement, but the Spirit, who spoke in the prophets and in Jesus Christ and his church. It recognised Catholicism not as a religion, but as religion. The lecture concluded with the following eloquent passage, which we give in the translation as it appeared in Wednesday's *Times*:—

"On July 7 last," said M. Sabatier, "the day of the Garibaldi commemoration, I was in Florence. Popular enthusiasm was at its height, the whole city vibrated, united in one feeling of patriotic piety. Three buildings alone, in the very heart of the city, made a discord in this symphony of enthusiasm. The archbishop's palace, Santa Maria del Fiore, the splendid cathedral, and the Baptistery, those houses of God which were built in days gone by, by the people and for the people, remained silent, jealously closed, bereft of all decoration. All through the day, the superb dome seemed to say to the joy of the city: 'What is there between thee and me? I do not know you.' The people wished to mark their sense of this abstention and of this antithesis. Towards evening hundreds assembled and defiled through the city. They decided that in passing before the cathedral and the archbishop's palace they would return silence for silence, disdain for disdain. On their arriving at the *place*, the singing and the music ceased; before the bishop's palace, flags and banners were lowered silently, the points towards the ground, in sign of reprobation. And it was a spectacle that I shall never forget—that of this Church no longer understanding the people whom she has brought up, and of this people wounded by its mother and its teacher, in its deepest instincts, in its patriotic religion. The march past was almost at an end when, all at once, up there at the top of the blind and dumb archiepiscopal dwelling, a little window opened suddenly. A head appeared, a

hand waved a flag, the tricolour of Italy, free and united; and in the great silence, which was increased by the stupefaction, a cry fell: 'Evviva l' Italia!' Again it resounds, a cry of pain, of anguish, of triumph. In the twinkling of an eye the Garibaldian procession had halted, flags and banners were raised, a tremendous cheer went up, and in the eyes of many of those men, angry and bitter a moment before, were seen to glisten tears of joy—pure and holy joy of the life which finds life where it has no longer been able to expect it. Is not this scene, ladies and gentlemen, in little, what Modernism shows us on a vaster stage? Those who rule the Roman Church pout at modern civilisation. They take no interest in our scientific preoccupations, any more than in our popular aspirations. But in Rome even, and at the Vatican, in London and in Paris, in Milan as in Munich, at Louvain as at Fribourg, from the depths of the palaces, of the convents, of the seminaries, or of the universities, voices have called. There, where everything seemed so dead to us, life still palpitates. We acclaim it like the Garibaldians of Florence, and we return to our work with one more joy, and hope, and love."

CONGO MISRULE.

THE QUEEN'S HALL DEMONSTRATION.

THE Queen's Hall was packed from floor to ceiling on Friday night, February 21, with an audience at one in whole-hearted detestation of Congo misrule. On the platform splashes of vivid scarlet revealed the presence of the Lord Mayor of London, the Lord Provost of Edinburgh, and other municipal notabilities, amongst them the Mayor and Sheriff of Hull, the city of Wilberforce, bishops, peers, clergy, and members of Parliament made up a crowd of distinguished men in less gorgeous attire.

A few opening words by the Lord Mayor emphasised the fact that no hostility was intended to the people of Belgium, and that the meeting was of no political or sectarian character, "or," said his lordship, "I should not be here." The Rev. John Harris was then called upon to read an address from the Corporation of London to King Leopold made in 1884, and the King's reply. The subtle irony of this document, read in the light of subsequent events, hardly justified its infliction upon the audience. There was a sense of relief when it was over, and Sir John Kennaway rose to move the first resolution. Sir John is no orator, but he first touched a chord which repeatedly throughout the meeting wakened thunders of applause—"We have waited a long time; we can wait no longer." Mr. Ramsay Macdonald, fiery and impetuous, echoed it with the cry—"We can't wait longer, and we must tell our Government that." Sir George White in his plain, business-like way, came to the same point, with the same result—"If it be said that Parliament waits for the people, then let it wait no longer."

When Mr. E. D. Morel, the founder of the Congo Reform Association, rose to support the resolution, the whole audience sprang to its feet, waved handkerchiefs and hats, and shouted itself hoarse. Rarely, indeed, has any man had such a tribute from such an audience. He pressed home the same point. "We look to God and our own honour," he exclaimed. "If His Majesty's Government are not in earnest, then so much the worse for His Majesty's Government." A moving appeal from the Rev. John Harris closed the speaking for the first resolution, which was unanimously carried, as follows:—

"That this meeting expresses its satisfaction at the reference to the Congo in the King's Speech. It is prepared to welcome the establishment of Belgian constitutional control over the Congo if the Belgian people themselves wish to exercise it, in the hope and on the condition that there will be a great change in the spirit of its administration, which this meeting trusts will be carried on in the spirit of the words used by M. Beernaert, Prime Minister of Belgian at the time the Berlin Act was signed, namely:—

"'The State of which our King will be the Sovereign will be a sort of international colony; there will be no monopolies, no privileges, absolute freedom of barter, property, commerce, and navigation.'

"This meeting must, at the same time, solemnly declare that no scheme of annexation which does not restore to the native population its rights and liberties, and which does not immediately reintroduce freedom of commercial intercourse as stipulated in the Anglo-Congolese Convention of 1884 and in the Act of Berlin of 1885, can be acceptable to the people of Great Britain, whose responsibilities towards the native races of the Congo are clearly defined in these agreements."

In moving the second resolution, the Earl of Mayo rather severely tried the patience of his audience. They were in no mood for so mild a remedy as the addition to the number of British Consuls in the Congo State, which his lordship proposed. Canon Scott Holland roused the meeting with a vigorous speech, in which he denounced King Leopold as one who had "trafficked with high ideals," and deplored as "damnable" the doctrines which had made such misrule possible, consisting of deeds "done in the cool cynicism of an intellectual barbarity." When Dr. Clifford rose to support the resolution he had almost as enthusiastic a reception as Mr. Morel, though the hour was late. He made a vigorous speech. "Leopold," he said, "had been bamboozling Europe for the last fifteen years; and we as a nation were to blame for not taking more resolute action before." "Action," he said, "may sometimes be perilous, but cowardice is disastrous. The Government is simply the servant of the people." And again the call to immediate action was greeted with thunders of applause.

A vote of thanks to the Lord Mayor concluded the meeting. What will be its result?

IN the House of Lords on Monday and the Commons on Wednesday, there was the most emphatic condemnation of the intolerable disgrace of Congo misrule, and an insistence that if the country is annexed by Belgium, it must be on condition of genuine reform. There was unanimity in this matter on both sides of both Houses.

HEGELIANISM AND COMMON SENSE.

IN his brilliant article in the October number of the *Hibbert Journal* Mr. JACKS refers to certain people as "still grovelling among the beggarly elements of common sense." In venturing to criticise his second article, "The Alchemy of Thought," in the current number, we are humbly conscious that we possess nothing but the beggar's garb of common sense. If it is, indeed, a beggar's garb, no doubt it has a good many holes in it. Our own common sense is probably of this ragged kind, but that common sense at its best is, and must be always, home-spun in holes we venture to doubt. It is a serviceable material, and will stand the wind and weather of reality at least as well as Hegelian silks and satins.

There are two great excellencies in Mr. JACKS' article. In the first place, difficult as the subject is, it is expressed in language which the man in the street can, at any rate to some extent, understand. We are able to obtain a glimmering of what these Hegelians would be at, which is more than the man in the street can say about many of their writings. In the second place, Mr. JACKS does not put us off with fine promises of what Monism "could do an if it would," and how it will leave us our religion, our free-will, our enthusiasms, all uninjured. His article is not a promise, but a performance.

He tries to prove that GOD is in all thoughts, however contradictory, that all theories about GOD—even Atheism—are part of the self-expression of GOD. He sets himself to answer the question, "Whence comes error?" and by implication the cognate question, "Whence comes sin?" He begins his second article by presenting a point of view which appears to be a contradiction of that put forward by him in his first article. "In the first argument I was led to conclude that interpretations of the All-of-things proceed from that Reality which they profess to interpret. Systems of philosophy are so many self-confessions of Ultimate Reality, whether we call this GOD or by any other name." By this we suppose he means that all thoughts about GOD, whether high or low, right or wrong, are not merely man's own thoughts about a mysterious infinite Being, but are that Being's own thoughts about Himself. Man is a mere passive instrument. This man thinks of GOD as non-existent, another thinks of Him as force, another as thought, another as love. In each case it is GOD thinking and expressing Himself, not man. All thoughts, however self-contradictory, are part of the self-expression of GOD.

In the argument with which the second article begins we reach the opposite conclusion. "Instead of the universe creating its own interpretation, we now see the interpretation creating the universe." Philosophers are universe builders, and not, as beggarly common sense would imagine, interpreters, more or less wise and trustworthy, of a universe already built. This explains, says Mr. JACKS, why philosophers are so tremendously in earnest. They are creating a universe, not merely interpreting a universe. We quite admit that great philosophers are very much in earnest, but so were DARWIN and

HUXLEY, and thousands of other scientific men who never imagined they were creating a universe. They found themselves in the presence of an infinite variety of facts, and they were filled with delight and with a sense of great responsibility in trying to understand and to explain them.

From the point of view of common sense, we are inclined to say, first, that if Mr. JACKS' two points of view are really contradictory, then at least one of them must be false. We cling to an old formula, "of two contradictories both cannot be true." And from the point of view of common sense we are inclined to say, in the second place, that neither of the points of view appeal to us as true. All thoughts about the universe do not seem to us the self-expression of GOD, still less, as would follow, do all human acts appear to us the acts of GOD. Nor, on the other hand, does the universe seem to us the creation of man's mind. Mr. JACKS' great point is that "the history of philosophy is the exhibition of a single life continuous with itself through the ages. So closely knit is the organism of the world's thinking, that the deletion of any one of its members would threaten the life of the whole." This means that all thought, even the meanest and falsest, is organic, and the world would be poorer without it. It means also that all actions, even the basest and most wicked, are organic, and that the world would be poorer without them. This is for common sense a very startling conclusion. "The total life which is rich enough to require the tiger as well as the Good Samaritan for its full manifestations, requires also NIETZSCHE as well as ST. JOHN, the Pragmatist as well as the Kantian, and THOMAS A KEMPIS as well as JAMES MILL."

Here in that sentence common sense and Mr. JACKS come into sharpest conflict. We venture to think that "the tiger and the Good Samaritan" are not, from the point of view of common sense, a real antithesis. The real antithesis to the tiger is the lamb. The one a destructive, apparently useless force in nature, and the other a gentle and useful one. The real antithesis to the Good Samaritan is JUDAS ISCARIOT. Neither of them were mere natural forces, but the one a man who chooses to do right, and the other a man who chooses to do wrong. We must admit that GOD intended the tiger just as he is. The responsibility for the tiger and the cancer microbe, and for all such wild destructive forces, animate and inanimate, rests entirely with GOD. But the common moral sense objects very much to admitting that GOD intended JUDAS ISCARIOT just as he was. It does not feel justified in laying the whole responsibility for child-torturers, for murderers, for villains of every kind on GOD. It does not see how it is possible to regard their acts as part of the self-expression of GOD, and at the same time to retain any respect for GOD or man. It does not believe that all the worst acts of men are "organic," so that the withdrawal of any of them would leave the world poorer and less complete. Man was made with the power of sinking or rising, but he was not intended to sink, and when he does sink to the lowest depths of evil, it is not GOD who has made him sink, and still less GOD who is Himself sinking to such depths. This may not be philosophy, but philosophy has to take account of the instinctive horror of the natural man when he is asked to admit that the basest and meanest of human beings in their basest and meanest acts are part of the self-expression of GOD. Mr. JACKS does not dwell much on this aspect of the case, but his argument that all thoughts, however foolish or false, are "organic," and part of the self-expression of GOD, must stand or fall with the argument that all acts, from the highest to the lowest, are part of His self-expression too.

We admit that the possibility of thinking wrong is necessary for thinking right, and the possibility of doing wrong is necessary for doing right, but this does not make false thoughts and wrong acts part of the self-expression of GOD.

Further, we find it impossible to conceive of GOD doing what Mr. JACKS says He does, namely, postulating Himself through one thinker, presupposing Himself through another, proving Himself through another, and denying His own existence through another. No sane human being can deny his own existence. How is it possible to conceive of GOD, the life and soul of the universe, denying His own existence? It would seem mere self-stultification. We can understand GOD loving those who deny Him, and being with them though they know it not, but that He is Himself denying Himself through them, and that this is all part of a beautiful arrangement by which contradictories (as discovered by HEGEL) make up the truth, common sense refuses to believe.

There is a great deal more in Mr. JACKS' article of a very stimulating and important kind on which we have not time to dwell. While venturing to criticise some of his conclusions, we recognise that the article is based upon profound strenuous original thinking, and on much knowledge of philosophy. We have no profound thought or wide knowledge with which to combat his conclusions. They ought to be dealt with by a thinker of equal calibre to himself. But at the same time no philosophical system, we venture to think, can be wholly true if it outrages the profound feelings and sentiments and faith of ordinary human beings. It is quite possible that the ordinary common sense man misunderstands the Hegelians, and that he would not object to their teaching if he understood it better. Meanwhile, it is better for him and for them and for philosophy that he should say what he feels.

H. G.

A LETTER from Dr. S. H. Mellone, with reference to Professor Upton's criticism of his doctrine of the Will, and two other letters, one from Miss A. J. Lawrence on "The New Theology and Free Will," the other from the Rev. A. A. Charlesworth on "Self-Determination," we are obliged to hold over until next week.

A MAN is relieved and gay when he has put his heart into his work, and done his best; but what he has said or done otherwise shall give him no peace.—*Emerson.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*]

LICENSING LEGISLATION.

SIR,—Will you allow me a portion of your valuable space, not for argument, but to enlighten your correspondents. The Act of 1904 did not create vested interests in licensed properties, those having existed from time immemorial; but it provided a compensation fund, which is raised by a special rate, payable by the owners of all licensed properties, no charge whatever being made on the rates or Imperial funds. This compensation fund is being used for the extinguishing of what the justices may consider redundant licences. His Majesty's Court of Probate has always recognised vested interest in public houses, taking care to treat licences not as annual, but as running concurrently with the lease, and thereby increasing value of same for purposes of estate duty. Legacy duty being treated on similar lines, magistrates, in granting licences have frequently required alterations, &c., to be made in the premises, involving expenditure that could not possibly be covered in 12 months. As to the time limit, which it is anticipated the Government may introduce in their Bill, I know of a publican who some ten years ago paid his landlord £8,000 for renewal of his lease for fifty years; will it be honest for the State to acquire that man's business at the expiration of 15 years without proper compensation?

ROBT. J. GREGG.

81, *Calton-road, Dulwich,*
February 23, 1908.

SIR,—Mr. Lupton's letter pointed out very clearly the actual difficulty in which the licensing authority frequently found itself before the Licensing Act of 1904, a difficulty that undoubtedly resulted in the continuance of a large number of licences, which were and are gravely injurious to the national welfare.

Mr. Chancellor replies that as the public interest has not been well served by the magistrates, the remedy is to be found in giving to the people of each locality the power to decide what licences shall be granted.

I venture to point out that the suggested remedy is no remedy at all, for the difficulty pointed out by Mr. Lupton, and I venture to affirm that if the people in a given locality had had to decide the question which was presented to the magistrates, the answer would, in a large majority of the cases, have been the same answer as was given by the magistrates.

Surely the remedy lies in removing the difficulty; and what is needed is a clear understanding of what brought about the difficulty, and what change in the licensing system will prevent its recurrence in the future.

Now, the difficulty arose simply by reason of the fact that before the Act of 1904 a licence, which, owing to the necessary restriction upon the number of licences granted, was a valuable commercial asset, was granted to the recipient without an equivalent payment being demanded

from him. It is true that a licence was granted for only one year at a time, but as there was a chance that a licence which the licensing authority thought proper to grant one year might be renewed the next year, the chance of obtaining the renewal of a licence, that is, the chance of obtaining a valuable commercial asset for nothing, came to have a considerable, and, in time, a very large commercial value, and was bought and sold on ordinary commercial terms.

When the application for the renewal of a licence came before the licensing authority, and a question arose as to whether the licence was needed to meet the requirements of the public, the magistrates knew that to refuse the renewal was to refuse to put into the pocket of those interested in the licensed premises a valuable commercial asset, the chance of obtaining which they had very likely purchased in the open market for a very large sum of money. It may be that magistrates ought always to have hardened their hearts, and said that was not a consideration to which they could attach any weight. But as human nature is more sympathetic in respect of an obvious known loss to specific persons than in respect of a vague and incalculable injury to the public at large, licences were renewed which in the public interest, should have been refused. I cannot, however, believe that the working men of this country would have disregarded the loss to definite private persons, and have regarded the indefinite public advantage to any greater extent than did the magistrates.

It was in order to get rid of this difficulty that the system of requiring payment of the monopoly value of a licence for the period for which it is granted, was instituted in 1904. The new system, however, applies only to licences of premises not licensed before 1904, and the vital importance of the true time limit is that it will, after a time, bring all licences under the new system, and thus get rid of the difficulty to which Mr. Lupton called attention.

Under the new system the position of the magistrates is this. When asked to grant a licence in respect of premises which have been licensed before, they know that if they grant the licence, the person to whom they grant it will have to pay the full value of the licence for the term for which it is granted; if, on the other hand, they do not grant the licence, the applicant will have to pay nothing, and will get nothing. Commercial men, also knowing the position, will give nothing for the chance of the renewal of a licence upon such terms. Thus the licensing authority has no valuable private interests to consider, and is left free to weigh the public advantage, and the public advantage alone.

Any time limit which does not effect the main purpose which I have been describing is, indeed, as Mr. Theodore Neild truly says, "illusory," and has now few advocates. There is, however, one unfortunate suggestion which, rightly or wrongly, is said to find favour in an influential quarter. This suggestion appears to be that after the expiration of the time limit, an attempt should be made to get the value of the licence granted to an applicant, not by charging him the monopoly value, but by charging him a high duty on the licence and making such duty proportionate to the quantity of liquor actually sold under the licence. It is to be hoped that the forthcoming Licensing Bill will not contain this proposal. Such a scheme is doomed to complete failure in the long run; it would revive the old difficulty in a modified form, and having no logical foundation would be open to constant attempts to raise or lower the duty.

R. MORTIMER MONTGOMERY.

5, *Crown Office-row, Temple, E.C.*
February 25, 1908.

OBITUARY.

MISS HEALD.

"ON February 18, at Dunham Grange, Dunham Massey, Bowdon, Rachel, second daughter of the late Nicholas and Mary Heald, in her 69th year." Such was the announcement in our obituary column last week. It was forty-five years since Miss Heald came with her parents to reside in Bowdon, and became connected with the Shaw-lane Chapel, the precursor of the present Dunham-road Chapel. Her connection was that of a devout worshipper and a very earnest worker, especially in the Sunday-school. Her wide sympathies and generous disposition endeared her to innumerable friends, who now mourn her loss. A memorial service was held in Dunham-road Chapel on Friday, February 21, before the interment at the Bowdon Parish Church. Among those present at the service were many friends from other Churches, including the Vicar of St. John's and the minister of the Trinity Presbyterian Church. The service was conducted by the Rev. Dendy Agate, who, in the course of his address, said that in that place it was natural to re-call her attachment to the religious principles in which she had been nurtured and which received the adhesion of her own clear judgment and warm heart. There were those who thought that the faith taught within those walls—and it was a real faith and not a mere series of negations—was insufficient to meet the deepest needs of the spirit and so could not nurture the finest graces of character. When that was suggested, as it sometimes was, they might surely point to such as she whom they had lost. There was indeed nothing narrow or fanatical in her. She had friends in many churches, and on occasion joined as a friend with them in their worship, but her religion was her own, a faith neither to be lightly held nor apologised for, but to be valued, honoured, lived by. So religion, which was to her inner strength and peace, turned to active beneficence in daily life. Whatever she undertook to do was cheerfully, punctually, and thoroughly done. She was never happier than when she was at work for others, and grievously as they should miss her for a long time they were grateful to Almighty God that He granted her to them for so many years of happy and congenial toil. It was hard to part from those who had thus shared their life. But she would surely have begged them to lift their eyes from the shadows of earth to the light eternal—to take into their hearts as upon their lips the words of Christ and say, "Father, not my will but Thine be done." For the Father who gave them their lives in trust, He from Whom they came, in Whom they lived, and to Whom they went, had the right to take it back when it seemed best to Him. Yet their faith taught them that it was not so much a taking back as a lifting to a higher stage of being. For who that pondered on the wealth of affection which their dear ones had called forth in them, and poured out upon them, could suppose that for theirs and them there was nothing but a blank, a darkness, an unending silence on the other side of the swift flowing river? Let them then once again lift up their hearts, and trusting the Eternal Love, go on with renewed courage and consecration until they too were called to lay down their burden and join the faithful who had gone before.

Reference was also made to Miss Heald and to the late Miss Lucy Wolff, at Dunham-road Chapel, on Sunday morning, and in the afternoon there was a special service in memory of Miss Heald, in the school. Her memory will long be cherished by those who knew her and worked with her.

THE CHILDREN'S COLUMN.

THE GIFT OF SPEECH, ITS USE AND ABUSE.

III.

If your brother or sister were suddenly taken from you by death, and you could never see their dear faces again in this world, or hear their voices, or speak to them any more—if you then had to feel that you had not always spoken kindly to them—would not this thought be the worst part of your grief?—

"Oh! while my brother with me played,
Would I had loved him more!"

You would think, "Ah, if I had *only known*, how differently I would have behaved!" Ah yes! but God does not mean us to know. We know that death *may* come and part us, we know not how soon; and we should bear this in mind, that the thought may make us gentle and tender to one another.

I have said that the gift of speech is a talent committed to us, with which we may do good or harm. I have mentioned several ways in which we may do harm with it. Now let us think how we may use it for good.

"A word spoken in season, how good is it!"

When we see anyone ill-treating a horse, or a donkey, or a dog, we are apt to think, "Oh, it's no concern of mine, I can't help it." Is it certain that we cannot help it? Sometimes a gentle word of reminder will do good. A little girl once saw her brother teasing a kitten, and said to him, "Oh, don't Philip—it's God's kitten!" Philip had never thought of that before, but it set him thinking, "All the animals are God's creatures; then we have no right to tease them." Next day, on his way to school, Philip saw a boy beating a dog. "Oh, don't!" said he, "it's God's creature!" The boy said the dog had stolen his dinner. "Never mind," said Philip, "I'll give you half of mine." Two people who were

going by had heard Philip's words. One was a dirty, ragged man, who had just been dismissed by his employer for drunkenness. "God's creature," he said to himself; "and I'm God's creature, and I must look to Him for help." He had been just going to turn into a public-house, to drown his misery in drink; but this new idea took hold of him, and he passed the door, and went home. He was soon followed by a gentleman, who also had heard the boy's words, and had noticed the wretched man, and had said to himself, "He is God's creature, and so am I. He wants help, and I must not pass by on the other side, but try what I can do for him."*

"A little word in kindness spoken,
A motion, or a tear,
Has often healed the heart that's broken,
And made a friend sincere."

I will not dwell on what may be done by the words of statesmen or orators, or preachers, because I am rather trying to point out to you what *you* may do—that even a child may do something to help others to be good—not by thinking about what others will think of him, nor by telling them what they ought to do, but simply by keeping watch over his own faults, and doing what is right; for thus his example will help others, especially his younger brothers and sisters. If you have a little brother, do not you know how anxious he is to do what he sees you do? If he hears you use bad words, or say what is not true, or speak angrily and crossly, he will soon imitate you; but if he never hears you say any but kind, gentle, true, and loving words, that will help him to be truthful, loving, and gentle.

Then, too, if you have little brothers and sisters, you can often amuse them by reading to them, or telling them some of the stories you have read at school, or some of the poetry you have learnt, and in this way you will be helping your mother when she is busy.

Or perhaps among your neighbours there is some blind man or some infirm old woman who has never learnt to read. Perhaps they find the time hang heavy on their hands, and would be glad if you would go and read to them one of your story-books some holiday afternoon.

When St. James speaks of what we can do with the power of speech, he says, "Therewith bless we God, even the Father."

It is God who has given us the gift of speech; and we talk a great deal to those around us, especially to those whom we love. It is a blessing to be able to do so. Surely we ought sometimes to speak to Him who made us—to thank Him for this gift, and for all His other gifts, which are more than we can number, and to ask His help to use this and all His gifts faithfully in His service. We should say with the Psalmist, "Set a watch, O God, before my mouth; keep the door of my lips." "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer."

M. C. MARTINEAU.

* See "Work, or Plenty to Do and How to do it." By M. M. Brewster.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Atherton.—On Sunday morning last, in Chowbent Chapel, Rev. J. J. Wright concluded a series of six special sermons on "Significances," including the significances of "Socialism," "Christian Science," "Spiritualism," &c. The discourses have been not so much a discussion of these movements pro and con, as an attempt to understand and appreciate the causes out of which these movements arise, and more especially to discern and value their actual and practical significances to all who profess and call themselves Christians. On Sunday evening Mr. Wright gave the congregation an account of the Liverpool meetings. On Sunday afternoon there was a crowded attendance at the lantern service in the schoolroom, when the annual collection was taken up for the Children's Homes at Blackpool, Great Hucklow, and Winifred House.

Birmingham—Monthly meeting of Protestant Dissenting Ministers of Warwickshire and neighbouring Counties.—The annual meeting of this Society was held at the Old Meeting Church, Birmingham, on Tuesday, February 18, at 3 p.m., the Rev. Joseph Wood being in the chair. There were present 17 ministers and six ministers' wives. The secretary, Rev. I. Wrigley, presented the annual report and balance-sheet. The year commenced with 28 members, two other names being afterwards added. Two members had died during the year, namely, Rev. W. Lloyd and Mr. A. W. Worthington. Two others had ceased from membership, these being Messrs. Lummis and Thompson, There had been seven meetings during the year, with a diminished attendance. Rev. I. Wrigley was re-elected secretary and treasurer, and the Rev. A. H. Shelley was appointed auditor. Rev. F. A. Homer was elected a member of the meeting, the Rev. E. W. Lummis being also made an honorary member. It was decided to hold the next meeting at Kidderminster on Tuesday, April 14. At the close of the business meeting the Rev. Joseph Wood read a paper on "Congregational Independence in a Co-operative Age." This was followed by a discussion, in which Messrs. Hall, Voysey, Austin, Stronge, Shelley, Shaw, and Phelps took part.

Birmingham: Hurst-street Domestic Mission.—The Lord Mayor of the city presided on Monday evening over a crowded and enthusiastic gathering in connection with the annual meeting of this Mission. Apologies for non-attendance, chiefly owing to illness, were read from the chairman, Mr. Howard S. Smith, the treasurer, Mr. E. W. Tyndall, and others. The report of the Committee, which was read by the hon. secretary, Mr. G. H. Pearce, stated that a steady growth in work and usefulness had taken place during the past year. Mr. Clarke had been invited by the Royal Commission on the Poor Laws and Relief of Distress to give evidence, which had been published in the Blue Book. The financial position of the Mission caused grave anxiety to the Committee, seeing that the debt, which last year stood at £251, had grown by the end of the year to £406. Unless the work of the Mission was to be curtailed, an addition of income of at least £100 was a necessity. In conclusion, the Committee thanked Mr. Clarke most heartily for the work he had organised and carried out with such untiring energy and conspicuous success, and expressed the heart-felt hope that he might be spared for many years to come to carry on his labour of love for the benefit of the poor and suffering, and the advantage of his numerous congregations. Mr. W. J. Clarke having read his report, the Lord Mayor moved the adoption of the reports and accounts, and referred to what he described as the wonderful report read by the missionary, in itself an eloquent testimony to the value of the work in connection with the Mission. The Mission had a large scope, and, referring to Mr. Clarke's twenty-three years' service, the Lord Mayor said the Mission and, the city alike were to be congratulated upon having kept for so long a time a missionary who had devoted himself so faithfully and well, and with such widely spread and remarkably beneficent results, to the good of mankind in Birmingham. Encouraging and interesting addresses were in the course of the evening delivered by the Rev. Joseph Wood, the Rev. J. W. Austin, Mr. James Mott, Mr. J. Coleman, and Mr. G. H. Smith. Mr. Austin in the course of his remarks observed that to be present at such a meeting and to listen to such a record of work as had been presented that night was a positive inspiration. Mr. Wood said that in connection with few churches could such a story be told as the one they had listened to that evening. He had heard a certain minister in America described as "a man of ten horse-power"—and he thought this description very aptly fitted Mr. Clarke. He hoped that the Mission and the city generally would for many years to come be benefited by the precious results of his splendid optimism, his indomitable energy, and his unswerving devotion to the best interests of humanity. A most successful and encouraging meeting was brought to a close by the singing of T. H. Gill's beautiful hymn, "O Time, ne'er resteth thy swift wing," and the Benediction pronounced by Mr. Clarke.

Brighton.—Rev. W. J. Jupp gave a very interesting lecture-talk on February 19, on Palestine, illustrated by lantern pictures from photographs taken during the tour which Mr. Jupp took in company with the late Herbert Rix.

Horwich (Welcome Meeting).—The occasion of the annual party of the Unitarian Free Church on Saturday, Feb. 15, was taken to give a hearty welcome to the Rev. R. H. Lambley, M.A., as minister. A sympathetic message was received from Mrs. Smithells, who that day celebrated her 81st birthday, and a telegram of congratulation was sent to her from the meeting, and acknowledged. Letters of sympathy and good wishes were also received from local Primitive and United Methodist ministers. Mr. C. J. P. Fuller, who presided, offered a very hearty welcome to Mr. and Mrs. Lambley on behalf of them all. They had been a long time in finding their new minister, but now they believed they had got the right man. The Revs. J. H. Weatherall, R. S. Redfern, John Moore, and W. Bushrod spoke in support of the welcome, and Mr. Lambley gratefully acknowledged it. He referred to his leave-taking from Melbourne, and was glad to remember that representatives of all denominations were present. Speaking of their aims in that church, he said that the first duty of a Christian church was to teach and practice religion. That was the only way it could justify its existence and commend itself to the present generation. Their first concern then should be to deepen the religious life within themselves, and try to realise love to God and men. If they as a Christian church set about raising the standard of religious life amongst them, deepening its springs and making more sure of its foundations, they would find, when the tides of the spirit flowed full and free, that their opportunities of serving the community and bringing to Horwich some of the higher marks of the spiritual life would be multiplied, and more likely to be successful. A strong and vigorous church was sure to deal with social questions in the spirit of the golden rule, do unto others as they would that others should do unto them. All the problems of life were at the bottom religious, and only as they made their whole life a service of religion, would they make the community a kingdom of God.

Leeds: Holbeck.—A course of week-night lectures explanatory of Unitarianism has just been concluded, with results that quite justify the effort. The district about the church was placarded, and hand and window bills distributed, and a large number of leaflets delivered at the houses. The first lecture was attended by over eighty adults, including a number of strangers. The Rev. C. Hargrove held the close attention of his audience for an hour with his excellent discourse on the "Sum of all Religions." At the second lecture the Rev. E. Gwilym Evans gave his hearers a bright and straight account of "What Unitarians think of Christ." His audience was larger than, and included a number of the visitors who were present at, the first lecture. On the Sunday evening following the Rev. W. R. Shanks gave an account of "Unitarianism in America," and, with the assistance of J. Thornton, jun., the slides illustrating the recent visit to the Inter-

national Conference meetings at Boston were exhibited to a largely increased congregation. The final lecture was delivered by the Rev. E. D. Priestley Evans on "Some Disputed Texts of the Bible." He succeeded in showing how a number of passages supposed to be against Unitarian doctrine could be explained and made to confirm such doctrine, and gave a most interesting and convincing account of the Logos doctrine in its relation to the Fourth Gospel. At each lecture pamphlets were distributed, and reports of the lectures have appeared in the local papers.

Liverpool.—On Sunday, February 23, the three Sunday-schools connected with the Ancient Chapel, Hope-street, and Ullet-road, whom a friend playfully spoke of as the "Ancients," the "Hopefuls," and the "Moderns," met together in the Ullet-road Church. The devotional service was conducted by the Rev. J. Collins Odgers, and the address was given by Miss Edith Gittins, president of the Sunday School Association, in place of Miss Marian Pritchard, who was unable to attend, by reason of illness. Miss Gittins said that she could always judge of the character of people by the appearance of their homes. The aspect of one's home was an index of the mind. Those moments when the beautiful in Nature stirred up the best thoughts of people were most precious. The white bells of the snowdrop, or the majestic constellation of Orion spoke the same message of God to the listening ear of man. The attendance, which included many teachers and over 200 scholars, was very encouraging. Special hymns were sung, and Mr. H. Grimshaw was at the organ.

Liverpool Postal Mission. — The annual meeting of the Liverpool Postal Mission was held on Saturday afternoon, Feb. 22, in the Ancient Chapel meeting-room, when Mrs. R. Crooke kindly acted as hostess, and received over 100 guests to tea; as a pleasant preliminary to the business of the day. The Rev. H. D. Roberts was in the chair. The report showed a decrease in the number of fresh applications during the year, and in the amount of literature sent out; but this was very largely explained by the absence of any unusual excitement in the theological world, such as the Torrey-Alexander Mission or the "New Theology" movement, which no doubt accounted for many of the applications in the two previous years. During the last twelve months, the Committee have received 193 applications, from 107 places; and have sent out 253 books, and 1,713 tracts. They are convinced that the need for the work is as great as ever. Some interesting extracts from letters were read. The Rev. W. Copeland Bowie spoke, urging the importance and great helpfulness of the work, and giving some interesting instances which had come under his own observation. Mrs. Roberts, Miss Johnson, the Rev. C. Harvey-Cook, and the Rev. J. Bellamy Higham also took part in the discussion. A vote of thanks to Mrs. Crooke, Mr. Bowie, and the chairman terminated the meeting,

Loughborough.—A series of special services on the Sunday evenings of February concluded with an address by Rev. W. H. Burgess on "A Unitarian's Belief about the Bible." Mr. Charles A. Smith, of the Old Chapel, Bradwell, and the Rev. T. P. Spedding have assisted in the course, dealing with the topics "Salvation" and "Jesus." Their visits have been a help to this small congregation,

Maidstone.—The annual meeting of the congregation was held at the Old Palace, on February 6. There was a large attendance, and the chair was taken by the Rev. A. Farquharson. The committee's report, which told of further important advances in membership, in offertories, and in subscriptions, was moved by Mr. T. P. Caffyn, who referred to the greatly improved position of the church which had resulted from Mr. Farquharson's helpful ministrations. He spoke of the need of a new church, which, he believed, was not beyond the range of possibility. The fact that the church is crowded every Sunday evening, the attendance at a recent service having been over 360, and also that there is no building for carrying on the social work of the church, made it imperative that some means should be provided for taking advantage of the present opportunity. Mr. F. W. Ruck, in seconding, appealed to the new members of the congregation, who had not already done so, to enrol themselves as members of the church, and Mr. Jesse Hawkes, in supporting the appeal, gave his personal testimony, as a new member, to the benefit he had derived from his association with the church, the ministry of which was to him a joy, a comfort, and an inspiration. Mr. Farquharson congratulated all concerned upon the satisfactory nature of the report, and spoke of the need for modesty in the time of prosperity. A church must either go forward or backward, and that our church might go forward, as it should do, the provision of a suitable building for carrying on the social work of the church was essential. He acknowledged the good work done by eac of the organisations in connection with the church, and especially that of the sewing circle. They had a splendid opportunity, and he asked for their continued loyalty, support, and co-operation. In this way they would in the future win greater victories for truth, for manhood, and for God.

Plymouth.—The annual meeting of the congregation was held on February 17, and was well attended. The following are some points from the secretary's report then adopted. The attendances at the services have shown a gratifying increase during the year, and fourteen new members have been added to the roll, making a total of forty-five additional names since Mr. Belcher's settlement three years ago. During the present session the afternoon meetings for the discussion of social subjects have shown an encouraging advance both in numbers and interest, some two hundred persons on an average being present. A bazaar was held in March last which realised £60, and subsequently a sale of work, the proceeds of which amounted to about £9. Part of this sum has been expended on decorating and furnishing the vestries. The Sunday offertories have largely grown during the year, though there has been a slight falling off in pew rents. The committee, recognising the need for more room in which to carry on the activities of the church, have arranged to recover possession of the school which has been let to a business firm for some years. This step will throw a larger financial responsibility on the society, but the committee are assured that the members will cheerfully respond. During the summer months the minister addressed a series of open-air meetings which evoked great interest, and which were attended by an increasing audience that finally reached several hundreds. Mr. Belcher has also conducted a Young People's Class, a Theological Class, and a branch of the National Conference Union for Social Service, all of which, it is believed, have done excellent work. The report concluded with warm appreciation of the earnestness and devotion of Mr. and Mrs. Belcher to the interests of the congregation.

West Bromwich.—The annual party and business meeting of the Lodge-road Unitarian Church was held on Monday evening, Feb. 17, Mr. Byng Kenrick presiding. The report referred with great satisfaction to the return of the Rev. F. A. Homer to the ministry of the church, and gave encouraging particulars as to the work. The chairman moved the adoption of the report, and in the course of a sympathetic address said that as a congregation the people of Lodge-road could look forward to the future with hope, but he warned them that, although the devotional spirit could be increased by enthusiasm, it could also be killed by neglect. Councillor J. A. Kenrick, in seconding the resolution, remarked that the report was one of the best the church had had for years. A resolution gratefully acknowledging Mr. Homer's services was also passed, and he, in response, said it was a great joy to him to be back again among them.

Yorkshire Sunday School Union.—A quarterly conference was held in the new church, Broadway-avenue, Bradford, on Saturday, Feb. 8, and there was a good attendance of delegates and friends, Chapel-lane, Mill Hill, Holbeck, Hunslet, Halifax, Pudsey, and Wakefield schools being represented. The friends had tea together, after which the president of the Union, Mr. E. O. Dodgson, introduced Rev. E. Thackray, who read a paper on "Encouragements of Teaching." The paper was marked by insight into the nature of the difficulties that usually discourage, and by a happy recognition of the things that afford ground for encouragement but are often overlooked. Although not provocative of discussion, it was full of fresh and original touches of suggestion. Fitness to teach is not only intellectual but personal. The realisation of need creates interest. Living men prevail over dead things. The scholar is not marble to be shaped, but living tissue to be fed. Evil is repugnant to human nature. Nature can throw off mistakes. It is a grand thing if in the Sunday-school the spiritual meaning of everyday things is made clear. The finger of God is to be seen in our own history as well as in that of the Jews. Teaching is more individual and personal than preaching. Teaching keeps the teacher ever young. Only he can teach religion who has religion. These were some of the things which the reader of the paper clinched by two forceful illustrations, one from Carlyle on Mechanical Teaching and another from Miss Alcott's *Little Women*. In the discussion which ensued, Messrs. Clayton, Teale, and Dodgson, and the Revs. E. C. Jones, C. Hargrove, and H. McLachlan took part. A vote of thanks to the reader of the paper, moved by Mr. Marsland, brought a successful conference to a close.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 1.

LONDON.

Acton, Creffield-road, 11 and 7, Rev. ARTHUR HURN.

Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.

Child's Hill, All Souls', Weech-road, Finchley road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.

Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Rev. W. G. TARRANT, B.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Ilford, Assembly Rooms, Broadway, 7, Mr. A. J. CLARKE.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.

Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.

Lewisham, Unitarian Christian Church, High-street, 11 Rev. W. W. C. POPE; 7, Rev. FELIX TAYLOR, B.A.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.

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Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. D. DELTA EVANS.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15, Rev. FELIX TAYLOR, B.A.; 7, Rev. HENRY RAWLINGS, M.A.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7.
Stratford Unitarian Church, 11, Mr. EDGAR NOEL; 6.30, Mr. G. J. ALLEN.
Sydenham School of Art, Venner-road, 7, Rev. G. CRITCHLEY, B.A.
Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. COPELAND BOWIE; 7, Rev. W. W. C. POPE.
Wimbledon, Smaller Worple Hall, 7, Rev. W. E. WILLIAMS, B.A.
Wood Green, Unity Church, 11, Rev. Dr. MUMMERY.

ABERYSTWITH, New Street Meeting House, 11 and 6.30, Mr. D. ROBERTSON DAVIES.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, Assembly Rooms, Downing-street, 11.30, Rev. W. G. TARRANT, B.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
GUILDFORD, Ward-street Church, North-street, 11, "The Chief End of Man"; 6.30, "Being Led of the Spirit." Mr. GEORGE WARD.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. HERBERT MCLACHLAN, M.A., B.D.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A., LL.B.; 6.30, Rev. A. H. DOLPHIN.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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SUSTENTATION FUND.

AT the ANNUAL GENERAL MEETING of CONTRIBUTORS, held in Dr. Williams's Library, London, at 12.30 p.m., on Wednesday, February 12, 1908, Dr. J. E. CARPENTER in the Chair,

The ANNUAL REPORT and BALANCE SHEET were presented, and the following Resolutions adopted, viz.:—

That the Report and Accounts, as now read, be adopted and printed for circulation among the Contributors and Friends of the Fund.

That the retiring Managers, Messrs. Edgar Chatfeild Clarke and John Dendy, whose term of office has expired having been nominated, and the requisite number of voting papers having been produced, be and are hereby re-elected as Managers of the Fund.

That Rev. J. Harwood, B.A., having been duly nominated, be and is hereby elected a Manager of the Fund for the next three years, in place of Mr. A. W. Worthington (*deceased*).

That the sympathy of the Contributors to the Fund be offered to Mr. Edwin Ellis, the late President, in his recent illness, and that Rev. C. C. Coe be elected President for the year 1908.

That the cordial thanks of the Contributors be given to Mr. Edgar Chatfeild Clarke for his services as Honorary Treasurer during the past year, and that he be re-appointed to the office for the coming year.

That the thanks of the Contributors be given to Mr. Frank Preston for his services during the past year, and that he be appointed Honorary Secretary for the year 1908.

That the services of Mr. Edwin W. Marshall, as Honorary Auditor, be gratefully acknowledged, and that he be requested to accept the office for the year 1908.

That the Contributors heartily thank the Trustees of Dr. Williams's Library, who have generously granted the use of rooms for the Meetings of the Fund during the past year.

That the thanks of the Meeting be given to the Chairman for his services in the Chair.

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"others. The burden to which you will not submit yourselves you
"will never impose ; you plead for the equal, universal dominion of
"reason, of conscience, and of truth." (*Address on the opening of Manchester Academy, 14th September, 1786, by Thomas Barnes, D.D.*)

AND ON THESE :

"THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION."

"*The National Conference of Unitarian—Liberal Christian—Free*
"*Christian—and other Nonsubscribing or Kindred Congregations*" ! !

It may be true that a so-called "Unitarian" Church or an Association of such Churches, may claim to offer, what it calls Catholicity, or "our Catholicity," and to profess no orthodoxy and to denounce no heresy ; *all always so long, and only so long, however, as you will join their particular procession !*

What is any "*Body's*" "Catholicity" *but a silver shrine, made to be sold by the men of the craft.*

It seems faithful and true to suggest that *in any* so-called "*Our Catholicity,*" men may be vaunting themselves, and puffed up ; seeking to make proselytes, and to gain the whole world (at what cost ?) ; worshipping Satan for the glories of the world ; and again, to warn them, not too piously to reckon up the tithes they pay, and not to be found thanking God that they are not as other men are.

Are not a certain exalted, exulting, ostentatious and even arrogant Unitarianism and its claim to infallibility too obvious ? Do we not hear of "Our Religion" ? ?——

1. *What of "Unitarianism ?"* With all its noisy devotion, to One God and to Jesus—what of its phylacteries, made to look broad and broader, of its frontlets of magniloquent Association and of its attempted aggrandisement by pretentious inclusion of the meeker pieties and simpler brotherhoods of such as in freedom have humbly sought to follow Christ as they best could ? What of its "Catholicity" and *its Gileadite exclusion of every member of a subscribing Church from its great Conference ?*

What of its Tooley Street "Nationality" ? Boasting of a living theology, of a persevering learning, of a genuine love of wisdom free alike from the trammels of tradition and from other forms of positive emptiness, *what is its message as "Unitarianism" to the humble, living soul of each man, woman and child ?* And how does it give it ? *Is there given any true message of God at all ?* What of Law, Judgment, and Mercy and Faith ? These things ought to have been done, without leaving the other undone ! Where is any unselfishness, any self-forgetfulness of "Unitarian" Religion ? Much more, where of its so-called "Church" or "Churches" ? In such Association or Conference, where is the Religiousness of each particular soul's faith, hope, and love for others ? Where the appeal to or for others outside of the fence ? What of its assumed "representation" ?

II. *A "Unitarian religion" which can be held up and marched round is neither spiritual nor religious—a fair carved crucifix it may be, but nothing more.*

Is it anything but a graven image made for worship ? Verily an attempt to make God in the image of man, the carver of it ?

It is in the love of God for all his children and for an open brotherhood of One Blood that there is the only real, the only living, the only true and possible Catholicity ;—the Catholicity of the Kingdom of God,—and which we must share with Him.

III. What is the Unitarian Catholicity more than the Roman Catholicity ? Each a matter of human device and of building with men's hands ; each, an assumption of special authority ; each self-seeking and ostentatious—the one truly an Imposition—as much as the other ! and in these respects equally delusive, and equally pernicious according to their respective powers and claims and obligations.

IV. How many hearts are yearning for open communion with all who desire to worship the Father in spirit and in truth, and join in faithful childhood and brotherhood before Him :—for a Conference

("For Christianity against Unitarianity.")

freely open to every seeking soul, whether he bears the certificate of his—bah ! "his Church"—or not ?—for an entrance as of personal interest, and not of permission "to come if he cares to do so,"—for an Association without limitation, for a Conference without a password ?—for the final obliteration of a mouldering sectarianism which is smothering the best life out of the best of existing Religious Associations of the age ?

Ah, if only people would forget all that, and fling back those rags of temple definition, and array, and organisation for "*its*" promotion, and for Pagan distinction and demonstration, and for the kingdoms of the world and the glory of them, and teach and practise meek self-surrender in private, personal and common devotion, in repentance and reconciliation, in worship and benevolence ; and believe and live in these and rejoice in sympathy and adoration and no longer be ashamed freely and unaffectedly to exchange the joys of humility, penitence, and piety, of Faith, Hope, and Love for others ! and let the Kingdom of God come !

How easy is the descent, how hard to recall the downward step !

V. *Ecclesiastical Organisation, however veiled, is essentially at variance with the meek and resolute manliness of the Master (so different from the cloak and cunning of the Jesuit of any Sect), so opposed to the Gospel of the peasants of Galilee—is necessarily fatal to the true spirit of Christianity. It is always a cajoling courtesan, vain, selfish, greedy, mercenary, and unspeakably ignorant of all higher life, of all true communion, always seducing and destroying !*

Meekness, lowliness, and loving fellowship with sweet Jesus will continue to save men's souls ; but it will not be by the lip-service of any self-satisfied, conceited so-called "church," but only by the personal grace of God to the poor in spirit and the pure in heart, and their direct enthusiasms of thought and speech, and help self-devotion and Faith, and patience and endurance to the end.

Many a self-conscious Church may have extended its bounds, and may have sheltered witnesses and saints and martyrs ; but the inspiration of a true Christianity is ever the Mission of Seventy, by the Master himself.

So inspired, *its* apostles alone may innocently report with exuberant joy, till Jesus himself shall be carried away to the declaration of his enthusiastic vision of the fall of Satan !

That triumph is never *that of any Church or any Churchmen*—too often content *to rouse the crowd to cry for crucifixion, and release the ruffian Barabbas.*

VI. *The battle between the Church and Man is perpetual and internecine, and will be won at last by the quiet answer of every redeemed soul.*

VII. Unwilling as many a lesser Church may be to admit the fact, it is nevertheless true that in the hindrances and the vices of the Church of the greatest age, of the utmost pretension, of the widest extension, of the worst corruption—the Church of Rome—*every such body may see its own danger, defect, and blame.*

What has such a Church, or any imitation of it, to do with the pure Christianity of Bethlehem, of the Well, of the Temple, of the Agony, of Calvary and the Cross, of Birth, Life, Speech and Death ?

Already the weak-minded worldly affectations amongst us of the so-called "Church" idea, and the enlargement of It's appeals, and It's mechanical organisations, It's inclusions and It's exclusions, and the exaltation of It's particular form of life and effort, It's so-called Institutional business, are betraying the humbler, simpler development of particular personal principle and modest avowal and devotion very sadly. These are not "Preaching of the Gospel to the Poor" or to anybody else !

While true personal spirituality is striving to grow on every side it seems here to be left to grow untended, uncherished ! Nay, even while we speak, we see one outcome of Church life, the growth of a Clerical Order, too manifestly at work, assuming representation and claiming accession and adhesion and regulation and the adoption of its customary devices of Pretensions and Advertisement !

How much the all-powerful influences of personal Spirit to Spiritual conviction and self-sacrifice can do, and do do, how kindly and encouraging are the genial aids of Association and Conference, we well know, and we earnestly thank God for such inspirations. But to offer any ism for a fish and any doctrine for bread or any pharisaic cornering show is not the way of the Gospel !

Can we not hear the call to repentance, and humbly seek the water of cleansing, and—purified—prepare our souls for the baptism of the Holy Spirit !

VIII. *What every Church and every Association now needs, is to be convinced of the Sinfulness of Segregation, and of the sole glory of the One Kingdom of our God ; the true Civitas Dei. Deus eam fundavit in Æternum.*

IX. *Cannot our people and their Associations and Conference alike,—abandon, once for all, the carved and painted fetishes of name, and the*

old ecclesiastical device of taking the statue of Jupiter and presenting it as St. Peter; and, once for all, leave "Unitarianism," and "It's," so-called "church," and all "It's" theological flags and fences, to perish in the dust? And simply live and speak Brotherhood, and Jesus, alone; and the Sovereignty of God in each heart; Spirituality undefiled and self-forgetting, and Love of God and Love of Man? This is what most of us already mean. Let us say it, and nothing else.

Is it possible that there may be a serious Consciousness of some actual relapse from the higher aims of meek Faith and faithful Resolution, from sedulous culture of personal humility, penitence, and devotion? Or—more subtle still—a rueful confession of too real an Inconsistency between modern Profession and It's obtrusive Elocution, and the old simpler faith and aspiration, and the old self-loss in the elevation and pursuit of Personal Ideal and Perseverance?

Surely,—after all,—and this is of the very Spirit and the very Truth: —Talking for ever either on Theology, or Philosophy, or Psychology, or Ethics, or Science—(always, of course, apart from exercise in thinking and in getting to know,) or all fussy "institutionalism," or self-satisfaction and publication—will never really save man, woman, or child; much less any paraphernalia or orders of any so-called Church or any self-glorifying Inquisition, or "Bureau"—which is not just the old company of our Lord,—of believers and followers!

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